THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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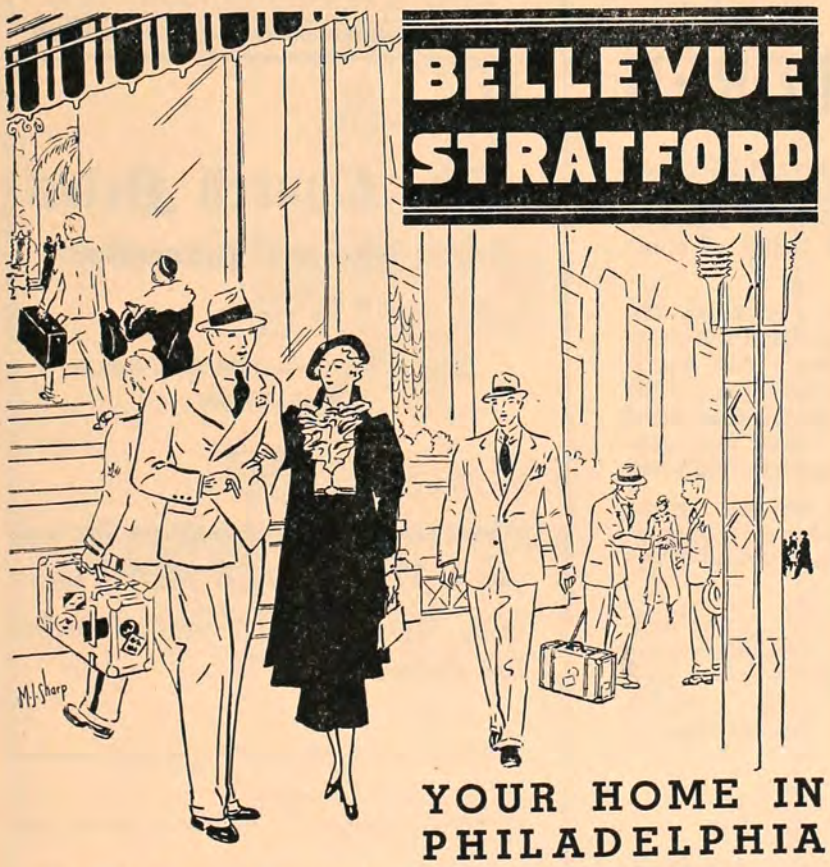

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Easter Message

"In the midst of life
Lo death hath girt us round."

Although that has been true almost from the beginning of time, everywhere, even among the crudest races, there has been a belief that "life shall live forevermore." There is the unquenchable thought that death is not the door out of life, but into life. That thought may express itself in extremely crude and childish manners; and even today men may have very childish ideas of the other life. That does not negative the idea that there is another life to which death is the portal.

It would be hard to feel that a few particles of disordered matter or the stab of an antagonist; or a few grains of poison taken in mistake for medicine; or a fatal misstep could blot out forever a noble personality, that had enriched the world by its thought; had been a blessing to mankind by its justice and kindliness; and that had entwined itself around the personalities of friends and family. Creation would then seem to be a sad and painful blunder. In the British Museum I read the last letter of Charles Dickens. Its last sentence was a broken one, "Tomorrow I shall be . . ." Sir Walter Scott's last entry in his journal is—"We slept reasonably, but on the next morning—" In each case death breaks off the sentence. We sometimes ask with John Fiske, "Who can tell but that this which we call life is really death, from which what we call death is an awakening? * * * Until we can go wherever the testimony may be, we are not entitled to affirm that there is an absence of testimony. So long as our knowledge is restricted by conditions of this terrestrial life, we are not in a position to make negative assertions as to regions of existence outside of these conditions. We may feel quite free, therefore, to give due weight to any considerations which make it probable that consciousness survives the wreck of the material body." To take away the hope of immortality "would leave nothing but a moral desert as cold and dead as the savage surface of the moon."

When men who had beheld the wondrous life of Jesus Christ; the wisdom of His words; the purity of His life; the kindliness of His dealing with the sinner; His gracious, powerful and loving healing of the sick—and then saw that four nails could annihilate His personality and destroy His being, they must have felt that they could fling defiance in the face of the Creator of such a world. Their cry would be that of the infidel poet:

"Not for all thy power furled or unfurled
For all the altars to thine honor built,
Would I incur the ignominious guilt
Of having made such men in such a world."

When, however, on the third day the joyous announcement was made, "He is risen from the dead," reasonableness was seen in the world and men could worship their Creator.

Of the nature of that life I will not speak. My mother was very fond of a verse of a hymn, no longer in our hymnal, and I have many times heard her sing it—

"My knowledge of that life is small,
The eye of faith is dim;
But, 'tis enough that Christ knows all
And I shall be with Him."

I close with a selection from the *Canadian Churchman,* by my old friend Malcolm J. MacLeod.

"A physician was visiting one of his patients. As he was leaving, the sick man said, 'Doctor, am I going to get well?' The doctor was a Christian, but he hesitated, and said, 'Well, you're a pretty sick man.' And the dying man took him by the hand and whispered, 'I don't want to die. Tell me what lies on the other side.' The doctor quietly answered, 'My dear sir, I wish I could tell you, but I don't know.'

"They talked a moment about the mystery of it all, and then they bade each other good-bye. As the doctor opened the door to depart, a dog sprang into the room and leaped on him with delight. Turning to the patient, the doctor said, 'Did you observe that? This is MY dog. He has never been in this room before. He has never even been in this house before. He did not know what was inside here. He knew nothing

except that *his master was here,* and so he jumped in without any fear. I can't tell you what is on the other side, *but I know the Master Is There*—and that is enough. When He opens the door, I expect to pass in without fear to His presence.' "

Whitsuntide Offering

During Bishop Garland's Episcopate, $15,000 was borrowed to meet the budget of the National Council. No effort has been made to pay off this indebtedness. It has always been a rigid rule of this Diocese to send to the National Council the same amount of money as is spent on Missions and Institutions of the Diocese. Last year we required more than half of the amount contributed by the Diocese to support our home work. It was therefore voted to borrow a little over $13,000 to send to the Board of Missions to put us on a fifty-fifty basis. This makes a "hang-over" of about $29,000.

At a meeting of the Finance Committee February ninth, it was recommended that special effort be made to reduce the deficit of the Diocese through a special Whitsunday offering appeal instead of an appeal for the National Council Deficit as it has been during the last two years.

I am sure if every Parish and Mission will make a strong appeal to its members and send the offering to the Diocesan Treasurer, the deficit will be greatly reduced. Let us all be loyal and do it.

Program for 150th Anniversary of Diocese, April 30

The committee in charge of that part of this year's Commemoration of the 150th Anniversary of the Diocese, to be held in connection with the 150th Annual Convention of the Diocese, in co-operation with the Bishop, has completed, except for a few details, the program which will memorialize Pennsylvania's outstanding contribution to the establishment of the American Church in the critical period immediately following the termination of the War for Independence.

This Commemoration, which is primarily of a Diocesan character, is to be followed by a later one in October, in which the General Church will share and in which members of the House of Bishops and House of Deputies of the General Convention will participate, coming to the Diocese from Atlantic City, where the General Convention will be holding its sessions. The program for this later Commemoration is now in the hands of a committee appointed by the Bishop to co-operate with the Diocesan Convention Committee.

Arrangements for the earlier Commemoration in connection with the May meeting of the Diocesan Convention include a public Service of Commemoration on the afternoon of Monday, April 30, at 4 o'clock, and a Pre-Convention Diocesan Mass Meeting that same evening at 8 o'clock. Invitations to participate in the Service and the Mass Meeting have been extended by Bishop Taitt to the Bishops of the nine Dioceses whose early history is closely related to the Diocese of Pennsylvania, when its territorial boundaries were co-extensive with the entire State of Pennsylvania.

The Bishops who have been invited to join in the Commemoration are: Bishop Mann, of Pittsburgh; Bishop Ward, of Erie; Bishop Brown, of Harrisburg; Bishop Sterrett, of Bethlehem; Bishop Matthews, of New Jersey; Bishop Stearly, of Newark; Bishop Cook, of Delaware; Bishop Helfenstein, of Maryland, and Bishop Davenport, of Easton. Following the afternoon Service at 4 o'clock, and prior to the Diocesan Mass Meeting at 8 o'clock, the Visiting Bishops and the Clerical and Lay Deputies to the Diocesan Convention will be guests of Bishop Taitt at a dinner to be given in the Penn Athletic Club at 6.15 P. M.

The Bishop has designated Old Christ Church, Second street above Market, as the appropriate place for the public Service of Commemoration on the afternoon of Monday, April 30. It was in this church that the First Convention of the Diocese of Pennsylvania was held and also the First General Convention of the Church. It was while he was Rector here that William White contributed the leadership in the series of meetings held in 1784 which brought the scattered churches in the states into union before the political union of these same states was consummated.

The Hon. Roland S. Morris, Chancellor of the Diocese, and probably several other prominent laymen of the Diocese will be among the speakers at the Commemorative Service in Christ Church. In addition the Bishop White Prayer Book Society, the Female Prayer Book Society, The Bishop White Parish Library Association, the Episcopal Academy and a number of philanthropic and educational institutions in which Bishop White was either a founder or a directing influence will participate.

The Pre-Convention Diocesan Mass Meeting will be held in the Church of the Holy Trinity, 19th and Walnut streets. This meeting will also be a public one. Seats will be reserved for the Clerical and Lay Deputies, the rest of the church for all others who may come. At this meeting the Bishop of the Diocese will deliver his Annual Message to the Convention. The Bishop has appointed the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, to deliver the Anniversary Commemoration Address at this meeting.

The Convention will reassemble the following morning for its 150th Annual Meeting, which will be held in the Church of the Holy Trinity, during which the galleries will be open to all members of the Church. The Opening Service of Holy Communion, however, will be in St. James's Church, 22nd and Walnut streets, at 9.30 A. M., which parish this year is commemorating its 125th anniversary, the Bishop and Standing Committee having accepted an invitation to have the Convention Opening Service held there as a part of the parish commemoration. An article in reference to St. James's Anniversary will be found elsewhere in this issue.

CHURCH CLUB DISTRIBUTES TWO NOTABLE ADDRESSES MADE BY CLERGY SPEAKERS

The Church Club has prepared for general distribution copies of two addresses recently made by guest speakers which may be obtained upon request by members of the church desiring the same. One of the addresses was delivered by the Rev. Albert E. Baker, Canon of York Minster and Vicar of St. Michael-le-Belfry, York, England, on "Christianity and the New Deal," and the other an address on "The Place of the Reformation in the History of the Church of England," by the Rev. Dr. George Cadwalader Foley, of the Philadelphia Divinity School. Copies may be obtained by calling at the Club's room in the Church House.

What We Celebrate

That our readers and the members of the Church generally may have authentic information as to the significance of the 150th Anniversary of the Diocese and of the series of events which are evidences of Pennsylvania's contribution to the establishment of the Church in the United States, THE CHURCH NEWS through Dr. Washburn, Chairman of the Diocesan Convention Committee on the Commemoration, is able to present official records which show "What We Celebrate."

The record begins with a significant entry in the minutes of the Vestry of Old Christ Church, under date of November 13, 1783. This reads:

"The Rector mentioned to the Vestry that he lately had a Conversation with Doctor Magaw on the Subject of appointing a Committee from the Vestries of their respective Churches to confer with the Clergy of the said Churches on the subject of forming a Representative body of the Episcopal Churches in this State, & Wished to have the sence of this Vestry thereon, after some consideration the Vestry agreed to appoint a Committee of two Persons for Each Church; Vix, M. Clarkson, W. Pollard for Xt, Ch. Dr. Clarkson and Mr. Chaloner for St. Peter's Church."

Another entry in the Vestry minutes for April 10, 1784, reads:

"The Rector Messrs. G. Clarkson, Chaloner & Pollard report that agreeable to the Minit of of the 13th Novr & to a similar appointement of the Vestry of St. Paul's Church, there had been held three Meetings of the Clergy & the Committees of the two Vestries & and they now desire to lay before Vestry the Minits of said Meetings the same were accordingly read; whereupon it be resolved that they be laid before the Congregation at the Annual Meeting on Easter Sunday."

From early Diocesan Journals on file in the Church House the following under date of Philadelphia, March 29, 1784, is quoted:

"In consequence of appointments made by the vestry of Christ Church and St. Peter's, and by the vestry of St. Paul's, Mr. William Pollard, deputy from Christ Church, Mr. John Chaloner, from St. Peter's, Mr. Lambert Wilmer and Plunket Fleeson, Esquire, deputies from St. Paul's, met the clergy of the said churches, viz. The Rev. Dr. White, the Rev. Dr. Magaw, and the Rev. Mr. Blackwell, at the house of the Rev. Dr. White, for the purpose of conferring with them, concerning the formation of a representative body of the episcopal church in this state. The body assembled, after taking into consideration the necessity of speedily adopting measures, for the forming of a plan of ecclesiastical government for the episcopal church, were of opinion, that a subject of such importance ought to be taken up, if possible, *with the general concurrence of the Episcopalians in the United States* (Italics ours). They therefore resolved to ask a conference with such members of the episcopal congregations, in the counties of this State,

WILLIAM WHITE

This etching of the First Bishop of Pennsylvania is from a miniature by Peale and shows Dr. White as he looked in 1772.

The original is in the possession of the Rev. Dr. James Alan Montgomery, great great-grandson of the Bishop.

as were then in town; and the clergy present undertook to converse with such persons of the above description, as they could find, and to request their meeting the body, at Christ Church, on Wednesday evening at 7 o'clock. Adjourned to the same time and place."

The record of the above meeting at Christ Church, March 31, 1784, reads:

"The clergy and the two committees assembled, and elected the Rev. Dr. White their chairman. Mr. Clarkson, deputed by the vestry of St. Peter's, and hitherto detained by sickness, joined the committee. The clergy reported, that, agreeably to their promise, thay had spoken to several gentlemen, who readily consented to the conference proposed. The meeting continued some time, when it was signified to them, that several gentlemen, who had designed to attend, were detained by the unexpected sitting of the honorable House of Assembly, they being members of that House. The Hon. James Read, Esq: attended, according to desire. After more conversation on the business of this meeting, it was resolved, that a circular letter should be addressed to the wardens and vestrymen of the different episcopal congregations in the state, and that the same should be as follows:

"Gentlemen,

"The episcopal clergy in this city, together with a committee, appointed by the vestry of Christ Church and St. Peter's, and another committee, appointed by the vestry of St. Paul's Church, in the same city, for the purpose of proposing a plan of ecclesiastical government, being now assembled, are of opinion, that a subject of such importance ought to be taken up, if possible, *with the general concurrence of the episcopalians in the United States.* (Italics ours.)

"They have therefore resolved, as a preparatory to a general consultation, to request the church-wardens and vestrymen of such episcopal congregations in the state, to delegate one or more of their body, to assist at a meeting, to be held in this city, on Monday, the 24th day of May next; and such clergymen as have parochial cure in the said congregations, to attend the meetings; which they hope will contain a full representation of the episcopal church in this state. The above resolve, Gentlemen, the first step in their proceedings, they now respectfully and affectionately communicate to you.

Signed in behalf of the body now assembled.

W. WHITE, *Chairman.*

"Resolved, that circular letter be sent to some one gentleman in the said congregations, and that copies of the same be left with the chairman, the respective directions to be supplied by him after due inquiry."

In Dr. C. C. Tiffany's history the story is told of Dr. White's correspondence with kindred spirits in Maryland, New Jersey and elsewhere. His former tutor and associated preacher, Dr. William Smith, in Maryland, and the Rev. Abraham Beach, of New Brunswick, New Jersey, united with him in arranging for a meeting in New Brunswick to resuscitate "The Corporation for the Relief of the Widows and Orphans of the Clergy." The meeting convened on May 11, 1784. It was attended by three representative clergy each from Pennsylvania, New Jersey and New York, and four laymen who

were at hand on civic business. Dr. White presided. The Philadelphia clergy urged the adoption of the principles which they had previously agreed upon. A committee of correspondence was appointed "for the purpose of forming a continental representation of the Episcopal Church and for the better management of the concerns of said Church." It was also agreed to procure as general a meeting as might be of representatives of the clergy and laity of the different states in the city of New York on the 6th of October following. Before that general meeting a provincial one in Philadelphia had great influence upon it.

Before the autumn meeting in New York, Dr. White had corresponded widely with Churchmen in various parts of the country, entering at length and in detail into the plan of reconstruction, stirring the interest and stimulating the action which brought so large a delegation to New York. There were representatives from eight states present. It was regarded as a voluntary rather than an authorized convention; and its acts took the form of recommendation and proposal. Dr. Smith was made Chairman. A report was adopted embodying essentially the principles affirmed by the Philadelphia clergy in May. It advocated one general Episcopal Church for the United States to be constitutionally governed by representatives, clerical and lay, from the Church in each state.

The first meeting of such a collective convention was appointed and held on September 27, 1785.

Meanwhile, in 1783, ten clergymen in Connecticut had meet in Woodbury and elected Samuel Seabury to cross the ocean and secure Episcopal Consecration. Failing in his application to the English bishops he turned to the Scottish non-jurors and was duly consecrated in Aberdeen by Bishop Kilgour, assisted by Bishop Petrie and Skinner, and returned home in May, 1785.

The subsequent meetings held in 1784 will be outlined later in time for October Commemoration. Thereafter attention will duly center upon the important Convention in 1785; and the Consecration of Bishop White in 1787; and the memorable First General Convention held here in 1789. Each of these will doubtless call some befitting commemoration.

Matters Calling for Action by Diocesan Convention

By the Rev. Francis C. Hartshorne
Chairman, Committee on Canons

The primary duty of the coming Convention of the Diocese, on Tuesday, May 1, in the Church of the Holy Trinity, will be the election of Deputies to the General Convention. The meeting of the latter, the general legislative body of the Church to which we belong, will be of peculiar interest to us this year because of its meeting at Atlantic City. As the Clergy and Laymen in our Convention ballot for Deputies separately, and each vote for all eight men, and as only those are declared elected who are the choices of both bodies, the ballotting often takes a great deal of time. In previous years there were usually one or two men, especially the late Dr. Tomkins, who were always elected on the first ballot, but this year the situation is different and it will be a struggle to complete the proceedings in one day.

The Convention last year instructed the Committee on Canons to confer with the Executive Council with a view to recommending any advisable changes in the Canons relating to the missionary work of the Diocese. Very satisfactory conferences have been held and various changes will be recommended in order to bring the Canons more into conformity with present methods and conditions. It is not anticipated that they will seem controversial, but who can tell! Two suggested changes seem to be the most valuable, the first of which makes the Deans the recognized Executive Officers of the Convocations, and the other calls upon each Convocation to appoint an Executive Committee with power to act for it in many matters between sessions. Active executive Committees can be of great assistance to the Bishop, the Executive Council and the Deans.

Also, there will be offered a new definition of the relations of the parties when a Parish unable to raise at least $1,200 yearly towards the salary of its Rector takes the status of a Mission and receives aid from the Mission Fund instead of from the Sustentation Fund. And a new Standing Resolution will be suggested providing that when more than $500 is required from the Sustentation Fund to bring a Rector's salary up to the minimum the Rector and Vestry must agree that part of the Rector's time shall be at the disposal of the Bishop for Missionary work.

A change will also be suggested in the regulations in regard to starting a new church or Mission, or moving a church into a new neighborhood. At present it is required that notice of the project be given to the Rectors and Vestries of the three nearest Parishes, who are summoned to appear before the Bishop and the Standing Committee, "to show cause, if any they have," why the project should not be permitted. This is wretchedly bad psychology, as it gives Rectors and Vestries the impression that they ought to think up objections to the new work if none occur to them at first! The new proposal is that they shall be invited to meet with the Bishop and Standing Committee for a conference as to the wisdom of the proposed new undertaking.

The members of the Commission on Clerical Salaries and Pensions have recommended a change in the Canon constituting the Commission which would provide that three members, in addition to the eight now provided for, should be elected yearly by the Executive Council, thus giving the Council direct information as to the decisions of the Commission and the manner in which the budget is made up and the recommended assessment for the Sustentation Fund calculated. They suggested to the Council that it might see fit to join in such a recommended change, but the Council wished to go further and has sent in a proposed change in the Canons which would abolish the Commission, and rip out of office the members elected by the Convention last year for a term of three years, and transfer all its functions to a new Department of the Council. Consequently, both proposals will certainly come before the Convention and will as certainly give rise to spirited debate.

For purposes of information, and because it is a matter of record, it may be well to state that the proposal of the Council is apparently but the first of a number of changes in regard to Diocesan finances which the Council believes to be desirable. At its February meeting the Council adopted the following resolution:

"That all expenses of the Diocese except those fixed by the Convention should be passed on by the Finance Department and recommended to and passed on by the Council."

At this writing the only proposed change in the Canons designed to start putting this program into effect that has come in has been the above proposed transfer of the functions of the Commission on Clerical Salaries and Pensions to the Council. But it seems clear from the above-quoted resolution

that the Convention should consider that proposal as but part of the larger plan, and that will raise questions of very considerable importance; such as whether all other Diocesan bodies having anything to do with expenditures should be dispensed with, and the Council be placed in complete control of finances.

The Canon on the Executive Council provides that "The Council shall administer and carry on the Missionary, Educational, Social Service, Financial and Publicity work of the Diocese, subject, however, to the Constitution and Canons of the Diocese."

Therefore the eventual changes which the Council must have had in mind in passing the resolution about all the expenses of the Diocese being placed under its control must be in those Canons which place the handling of certain funds elsewhere than in the Council. We have at present three funds which are raised by assessments, and are practically taxes: the Episcopal Fund, which is a tax upon all Parishes, Missions and Chapels; the Convention Fund; and the Sustentation Fund, the last two being assessed upon Parishes only. The Episcopal Fund, as the name indicates, is the one out of which are paid all the expenses involved in maintaining the Episcopate in the Diocese. Some of the expenditures therefrom, such as the salary of the Bishop and certain other items connected therewith, are recommended by the Standing Committee and approved by the Convention whenever any changes are made, but others are left to the discretion of the Standing Committee, as they cannot always be foreseen and provided for beforehand. The Executive Office of the Council gets from the Standing Committee the budget of expenditures out of the Episcopal Fund, assesses the amount upon and collects it from the churches of the Diocese. The Council has no control over the Fund. Apparently the Council believes that this should be changed, and that all expenditures from that fund, other than those specifically voted by the Convention, should be subject to the consideration and discretion of the whole Council, thus compelling a Bishop, if he has any requests to make for the comfort of himself or family, to make them to the Council, rather than to that body which, throughout the history of this Church, has always been looked upon as having confidential relations with the Bishop—the Standing Committee.

The Convention Fund has come to be misnamed, and the Convention will be asked to designate it instead "The Diocesan Expense Fund," for that is what it has come to be, the one out of which all the expenses of the Diocese which do not belong in the Episcopal or Missionary Funds are paid; such as all expenses connected with the Convention, and the printing of the Journal, and our assessments for the General Convention and the Provincial Synod, and expenses of Deputies to the General Convention, and the expense of operating the Church House and keeping it and its contents in good repair. The Executive Office of the Council makes out a budget for the Convention Fund, and when that is approved by the Standing Committee the Office informs the Parishes of the amounts they are expected to pay to cover it.

The assessments for the Episcopal and for the Convention Funds are determined before the 1st of December, so that they may figure in Parish budgets, and are not submitted to the Convention for approval. But parishes are protected from unreasonably large and oppressive assessments by the provision in the present Canon that all payments out of either fund, other than those specifically ordered by action of the Convention, must be approved by the Bishop and the Standing Committee, which is accomplished by having the budgets for each submitted to that committee for approval before the assessments are promulgated. Thus the Convention, which is the legislative body of the Parishes which are to be taxed, trusts to its own creature, the Standing Committee, all of whose members it elects, to protect it against excessive taxation. It is apparently the thought of the Council that the Convention should dispense with this check of the Standing Committee on expenditures, and put the parishes at the mercy of the Executive Council, of whose members the Convention elects less than one-third. Whether this would be wise or not is one of the things the Convention will be called upon to consider, as shown by the resolution of the Council and proposal fathered by it to place the operations of the Sustentation Fund under its control.

The Sustentation Fund is also misnamed, and it will be suggested that it be called "The Clerical Salaries and Pension Fund." It is the one Fund over which the Convention exercises direct control, inasmuch as the proposed assessment for the *next calendar year* is always calculated by the Commission on Clerical Salaries and Pensions, and submitted to the Convention for its approval. What the Council now proposes is that the Council be authorized to calculate the assessment and disburse it, rather than the Commission elected every three years by the Convention.

In fairness to the members of the Council it should be said that they disclaim any intention of seeking to arrogate great powers to themselves, but they feel that they have come to be thought of by the people of the Diocese as in charge of, and responsible for all the financial operations of the Diocese, and they think that the Canons should be changed to make the Council in fact that which they claim the people have come to think it to be. Thus the Convention will stand at the parting of the ways; it must either agree with the Council that powers and responsibilities should be given to it that were never intended when it was set up, or it must assert in unmistakable terms its decision to keep within itself the control of funds for which its members, the Parishes, are taxed.

(*Continued on page 224*)

SPECIAL NOTICE TO "CHURCH NEWS" READERS

The next issue of THE CHURCH NEWS will be the Convention and Anniversary number and will not reach you until after the adjournment of the Convention.

In addition to a Review of the Convention, the issue also will contain a report of the Commemoration of the 150th Anniversary of the Diocese on April 30, which is preliminary to the later one in October, the Commemoration in which members of the House of Bishops and House of Deputies of the General Convention will participate.

If your subscription expires with this April issue, make sure it is renewed.

The Convention number also will contain a number of other interesting and informing articles.

Those desiring to order extra copies for distribution in parishes are requested to send in their orders at the earliest opportunity.

Address all communications for extra copies to the Business Office of THE CHURCH NEWS, 1016 Arch street, Philadelphia.

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EASTER

A great preacher once wrote a sermon on that remarkable phrase of St. Paul, *"the power of His resurrection."* In the sermon he enumerated the wonderful results of the Resurrection of Our Lord: how it gave Christianity with all its blessed fruits to Europe, how it furnished and always will furnish the dynamic of a new era, and how it brings to men the wonder and joy of the assurance that there are no dead, because, though we shall all die, we shall never be dead. Then he quoted as a beautiful expression of the last statement of the Negro spiritual, "Who will be a-living when I am dead?" which has verse after verse on the brevity of life, such as,

"Trees will be a-living when I am dead
Birds will be a-singing when I am dead."

Then comes the climax, most startling with its joyous answer:

"Who will be a-living when I am dead?
I will! I will!"

Wouldn't that make a triumphant Easter anthem?

THE CHURCH CONGRESS

The Sixtieth Meeting of the Church Congress in the United States will be held in this city April 17-20. As is well known, this is a purely voluntary organization for the sole purpose of the free discussion of topics of current interest in the Church. The General Chairman writes: "It meets annually to take stock of the spiritual situation. It has no legislative power, is not interested in propaganda, and puts no question to the vote. It merely allows certain leaders of the Church to think aloud in public for three days on many vital aspects of their faith and practice." Its policy has always been to have all schools of thought represented on its Executive Committee and among its writers and speakers. The discussions have always been outspoken, yet eminently fair and sympathetic and tolerant. It has contributed much to bring about our present era of good feeling. It is a real service to have the different sides of vexed questions frankly handled. Its present program printed elsewhere in this issue represents the kind of subject thought worthy of emphasis; the large place given to social questions is significant.

The last meeting in this city was early in the Episcopate of Bishop Mackay-Smith. For some reason our attendance fell below that of many other cities. It was rather painful to hear one of our own clergy say: "Evidently Philadelphia is not interested in ideas." We hope the clergy generally will make an effort to be present; and the occasion ought to appeal widely to thoughtful laymen. Here is an exceptional opportunity for intellectual stimulation.

NOT WHAT THEY SEEM

Many admirers of the subtle humor of *Alice in Wonderland* or of the playfully humorous narrative of *The Night Before Christmas* are astonished to discover that the author of the former was a distinguished professor of mathematics, a subject which most schoolboys consider tragic rather than humorous, and that the poet who wrote the latter was—of all possible people—a professor of Hebrew. But such indeed was the case: Lewis Carroll, of *Alice in Wonderland* fame, was also Charles Lutwidge Dodgson, the mathematician, while Clement Moore, whose poem makes millions of young children sit spellbound in open-eyed expectancy at Christmas, and warms the hearts of old children, too, was Professor Moore, of the General Theological Seminary.

It is one of our strange prejudices that if a man sells butter and eggs we expect him to be hilariously funny in New York, if he doses us with pills we suppose that he is a serious man but still very human, if he teaches an ordinary subject like history or French, we expect him to be a little pedantic but otherwise a normal human being, but if he becomes a professor of such a subject as Assyriology, or Hebrew, or Sanskrit, we immediately infer that he is dry, dull, possibly eccentric, or at least much different from the rest of humanity. Which, of course, is utterly unfair and unreasonable—an inherited prejudice as antediluvian as a vestigial tail on a human being. Great scholars are usually very charming men.

For proof that professors of such difficult subjects as Hebrew, or Arabic, or Syriac—he excels in all three and many more—are not what they seem to the uninformed bystander, our readers are referred to the article by an internationally famous scholar, Professor Montgomery, in this issue of The Church News. Though it is entitled "Bishop White's Business," that heading is only the gateway through which our professor of Hebrew conducts his readers across the fields of social history and biography and by the

still waters of a homely philosophy; after the manner of Steele, Addison and Charles Lamb, brightening every step of the way with lightness of touch and the mellow humor of a mind stored with vast treasures of learning and a heart aglow with love of his subject and benevolence toward all mankind.

By all means read Professor Montgomery's article. Don't let these flowers blush unseen and waste their fragrance on the desert air. Perhaps you won't agree with him in his admiration of the Roman baths—we know Mayor Moore wouldn't—but it is at least an interesting bit of information. Nor can the editor approve of his recommendation that our youngbloods try mulled-wine for breakfast. We suspect they would find hot, spiced wine like a dose of medicine. The fact that it was supplanted even in Frederick the Great's time by tea and coffee, and that his much greater English contemporary, Dr. Johnson, wrote a spirited defence of tea against an irreverent, barbarian detractor indicate that mulled-wine was an inferior drink that was forced from the field when a better beverage was put on the market. Dr. Johnson describes himself as a hardened and shameless tea drinker, "who has for many years diluted his meals with only the infusion of this fascinating plant." And we know that the American colonists loved it so much that they refused to have it taxed.

As to Bishop White's amazing industry exhibited in his lettter-writing without the aid of a pretty stenographer, we are willing to grant him the palm. How did those old worthies write so much without secretarial assistance? Or *is* a "pretty" stenographer conducive to speed? Very likely the last bishop to write all his letters himself was Bishop Scarborough of New Jersey, though we suppose the present bishops still write a few of their letters by hand. Speed or no speed, we prefer a stenographer—*with the adjective.*

It undoubtedly will be a revelation to everyone to see what an industrious business man, as well as competent theologian and great ecclesiastic, Bishop White was. And what an intensely lovable human figure he emerges as Professor Montgomery portrays him. This, we are sure, is the real Bishop White, the man whom all will delight to honor in celebrating the one hundred fiftieth anniversary of the Diocese. It is going to be a wonderful and worthy celebration and we hope that every member of the Church in these five counties will find a part and an inspiration in it.

There is only one thing lacking now—more active participation by the laity. This emphatically should not be a celebration merely by the clergy. If the clergy are left to themselves they will be in danger of converting the celebration into a controversy about Bishop White's theology, as they have already shown signs of doing. The laity must take part in honoring the man whose statesmanship gave laymen such a prominent part in the government of the Episcopal Church. Let the Committee have their most hearty support.

The Motion to Lay on the Table

By Rev. Carl E. Grammer, S.T.D.

Do we need this motion in our Diocesan Convention? There are many serious objections to it. A convention is a deliberative body and this motion is a seductive method of getting rid of a question without debate. It has sometimes been so used in our Conventions. Some will recall how years ago a Committee appointed to prepare a report on an important subject found the Convention in an impatient and hostile mood when the report was presented. A motion to lay the whole matter on the table was promptly offered and passed. This rude procedure so stunned one member of the Committee that he never thereafter took much part in the proceedings of the Convention. In the last Convention when a matter of great concern to our colored brethren came up, the motion to lay on the table was most inopportunely used. Eventually the mover kindly withdrew his motion; but it created an embarrassing situation.

Of course, it is very useful to have a motion whereby the road can be summarily cleared of the business of the moment and an opportunity gained for introducing something of more immediate importance. This was the original use of the motion. A matter so disposed of was supposed to lie on the table in order that it might be taken up later. But, as the motion is undebatable, it came in time to be used more and more as a summary mode of getting rid of unpopular proposals without debate. As it can be passed by a bare majority, it is a foe to freedom of debate. Robert, in his well-known manual, suggests that a two-thirds majority should be required to prevent this abuse. In the judgment of eminent parliamentarians, the use of it to stifle debate is a growing abuse that should be checked. Bishop Garland ruled it out of order on an important occasion in our Convention. An unpopular motion on the subject of the moral obligation of obedience to the Civil law was offered and a layman moved to lay it on the table. Every one knew, as was confessed later, that the object of the motion was to defeat the resolution without debate. Bishop Garland had carefully prepared himself for the issue by consulting the authorities and explained that in his judgment such a use of the motion was an abuse of its privileged character. The decision provoked a good deal of comment, much of it adverse. In a memorial sermon on Bishop Garland, I spoke of this decision as a splendid illustration of his wisdom and moral courage. A lawyer-friend of mine in New York, to whom I sent a copy of the sermon, consulted on the point of order the eminent Mr. Coudert who has the reputation of being one of the most expert parliamentarians in New York. Mr. Coudert pronounced the Bishop entirely right in his ruling. Unfortunately that expert opinion does not express the popular mind nor control the popular usage. The customary use of the motion, especially in assemblies only meeting for a short time, is to get rid of measures without giving their proponents an opportunity to explain their proposals or answer objections. It is a "gag" rule.

I would like to know whether there is any need of such a rude and imperative motion in our Church's delib-

erations. The General Convention does not allow its kindred motion, the Previous Question. It is true that the General Convention has this particular motion, but in its crowded session of about two weeks there is need of some effective device for side-tracking measures and letting them lie over (though), I think a better method could be found. But what is gained by such a motion in the brief session of our Diocesan Convention? As a mode of disposing of a question it is very untrustworthy. Later on in the Convention at the end of the day, when the attendance has decreased, the friends of the measure can bring the proposal back by the motion to take it up from the table and then pass it, if they are numerous enough. By general consent we never use the mandatory Previous Question, which admits no debate. Why should we employ this kindred motion? If it is only used to shunt a measure aside for a time, the motion to Postpone to a Certain Time can meet all our needs in a polite way since this latter motion "allows of a limited debate which must not go into the merits of the main question any more than is necessary to enable the Convention to determine the propriety of the postponement." "It may be amended as to the time and also by a two-thirds vote it can make the postponed question a special order." (Robert.) It is thus both a useful and courteous motion. The motion to limit debate can be used to put an end to a tiresome discussion and is a much less objectionable "gag law" since, unlike the motion to Lay on the Table, it requires a two-thirds vote for its passage.

Perhaps in the interest of simplifying our parliamentary procedure we should follow the example of the General Convention and many Diocesan Conventions and draw up a list of the motions permissible when a question is under consideration and their order of precedence. In that case it would be well to leave out both this motion and the Previous Question.

If the motion to lay on the table seems too useful and popular to be abandoned, then I should advocate an amendment to our rules of order, stating that when this motion is offered it shall be undebatable except by the proposer of the resolution which is to be so dealt with, who shall be granted five minutes in which to express his views. A precedent for such a special rule can be found in the usage of Congress, which, according to Robert's Rules of Order, allows a forty-minutes debate equally divided between the friends and enemies of the proposition after the previous question has been ordered, if there has been no previous debate.

There is also a rule of the General Convention allowing any member to speak not more than two minutes upon certain questions that sets a precedent for modification of the usual rules of order to meet the special needs of our Church's legislative bodies.

But I believe that we can get along without it, as we get along without the Previous Question which is never resorted to. The two motions, to Postpone to a Certain Time and to Limit Debate can be made to serve all our needs. After all, the best way to dispose of objectionable proposals is to subject them to debate and then vote them down.

Church Congress Holds Annual Meeting This Month in Philadelphia

The Diocese this month will welcome a great gathering of Bishops and Clergy from all parts of the country when the Church Congress will hold its Annual Meeting in Philadelphia beginning Tuesday evening, April 17, and continuing through Friday, April 20. With the exception of a few details the program for the Congress sessions have been completed, and it is anticipated that all sessions of the Congress, which will be open to the general public, will be attended by large numbers of people and especially by Clergy and members of the Church throughout the Diocese.

All the meetings will be held in the Bellevue-Stratford Hotel except the Corporate Communion Service at 11 A. M. on Wednesday, April 18, at which Bishop Taitt, who is Honorary Chairman of the Congress, will be the Celebrant. The Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina, will be the Preacher at this service. The service will be held in St. James's Church, 22nd and Walnut streets.

Another special event will be the Church Dinner on Wednesday evening at 6.30 o'clock, in the Bellevue-Stratford, always a distinguishing feature of every Church Congress. Tickets for the Dinner are $2.00. Those desiring to attend the Dinner are requested to make their reservations through the Rev. W. B. Stimson, from whom any detailed information relating to the Congress also may be obtained. Mr. Stimson may be reached at the Guild House of St. James's Church, 2210 Sansom street. His telephone number is Rittenhouse 3840.

The general officers of the Congress are the Rev. H. Adye Prichard, D.D., Rector of St. Mark's Church, Mt. Kisco, in the Diocese of New York, Chairman; and the Rev. John W. Suter, Jr., D.D., Rector of the Church of the Epiphany, New York City. The local committee in charge of the arrangements comprises the Rev. George G. Bartlett, D.D., Dean of the Philadelphia Divinity School; the Rev. George A. Barton, D.D., Professor of New Testament and Language, Philadelphia Divinity School; the Rev. Leicester C. Lewis, Ph.D., Rector of St. Martin-in-the-Fields, Chestnut Hill; the Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill; the Rev. David M. Steele, D.D., Rector-Emeritus of the Church of St. Luke and the Epiphany, Philadelphia, and the Rev. John H. Mockridge, D.D., Rector of St. James's Church, Philadelphia, Chairman.

The program for each session of the Congress follows:

TUESDAY, APRIL 17

8.15 P. M.—*What Should Be the Relation of the Church to the National Recovery Administration?*

Speakers:

1. The Rev. Floyd Van Keuren, Executive Secretary of the Social Service Commission of the Diocese of New York.

2. The Rev. William B. Spofford, Managing Editor of *The Witness* and Executive Secretary of the Church League for Industrial Democracy.

WEDNESDAY, APRIL 18

9.30 A. M.—Annual Meeting of the General Committee of the Congress.

11 A. M.—Corporate Communion of the Congress, St. James's Church, 22nd and Walnut streets.

Celebrant: The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

Preacher: The Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina.

4 P. M.—*In What Sense Do We Wish Christendom to Be Reunited? Is Unity of Organization Essential?*

Speakers:

1. The Rev. Robert S. Chalmers, D.D., Rector of Grace and St. Peter's Church, Baltimore, Md.

2. The Rev. Theodore R. Ludlow, D.D., Rector of the Church of the Holy Communion, South Orange, N. J.

6.30 P. M.—Congress Dinner.

8.15 P. M.—*What Is the Relation of the Christian Church to Social Change?*

1. *It Is Making a Vital Contribution*: The Rev. C. Rankin

Barnes, Executive Secretary of the Department of Christian Social Service of the National Council.

2. *It Is Merely Adjusting Itself*: The Rev. W. Spear Knebel, Rector of St. Paul's Church, Woodside, Long Island.

THURSDAY, APRIL 19

10 A. M.—*Problems of the Ministry.*

1. *Admission*: The Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark.

2. *Placement*: The Rev. Bartelle H. Reinheimer, D.D., Executive Secretary of the Field Department of the National Council.

3. *Retirement*: The Rt. Rev. William T. Capers, D.D., Bishop of West Texas.

8.15 P. M.—*Clergymen, General Physician and Psychiatrist: How Should They Work Together?*

1. *Clergymen:* The Rev. Percy G. Kammerer, Ph.D., Headmaster of Avon Old Farms School, Avon, Conn.

2. *General Physician:* Dr. William Darrah, Dean Emeritus in Residence and Professor of Clinical Surgery at the College of Physicians and Surgeons, Columbia University.

3. *Psychiatrist:* Dr. Helen Flanders Dunbar, a practicing physician in New York City, and on the Medical and Psychiatric Staff of Columbia University Medical Center.

FRIDAY, APRIL 20

10 A. M.—*The Protestant Emphasis: Why We Need It. The Catholic Emphasis: Why We Need It.*

1. *The Protestant Emphasis:* The Rev. Ralph S. Meadowcroft, Christ Church, Rye, N. Y.

2. *The Catholic Emphasis:* The Rev. William M. V. Hoffman, Jr., S.S., J.E., St. Francis House, Cambridge, Mass.

3 P. M.—*Awareness of God.*

Speaker: The Rev. Donald B. Aldrich, D.D., Rector of the Church of the Ascension, New York City.

CLERICAL BROTHERHOOD

Following is the schedule of speakers for April:

April 9—Rev. Gilbert E. Pember, "Relation of the Commission on Clerical Salaries and Pensions to the Executive Council."

April 16—Rev. Carl E. Grammer, "Some Diocesan Problems."

April 23—Rev. Clifford G. Twombley, St. James, Lancaster, "The Movies and Other Things."

April 30—Rev. James M. Niblo, "Diocesan Convention Items of Special Interest."

What Is the "Church Congress"?

By REV. JOHN MOCKRIDGE, D.D.

I have before me a volume called *Honest Liberty in the Church.* The subtitle is "A Record of the Church Congress of the United States on Its Fiftieth Anniversary, A. D. MCMXXIV," and the book has an "Introduction" by the General Chairman, Charles Lewis Slattery.

To the initiated this Title Page tells the story. The Church Congress is a debating society on a national scale. Its meetings, held annually, present programs of papers, addresses and impromptu speeches by clergymen and layfolk carefully chosen for their special subjects.

The Congress is sixty years old. There is a tablet on a rock at Riverdale, New York, commemorating its founding in the summer of 1874, and some of the names inscribed, Samuel Osgood, John Cotton Smith, Percy R. Pyne, Samuel Babcock, Alexander H. Vinton, William R. Huntington, are of their day.

Obviously such an organization, when it meets in Philadelphia this year, merits the respectful attention, the cordial interest of all Church people. The 1934 program printed elsewhere shows that the General Committee have picked out topics of live and frankly controversial interest, having especially in mind subjects to come before the General Convention next fall, and have succeeded in enlisting men and women whose names guarantee competent treatment of their subjects.

The Congress, being "liberal" in origin and development, is of high value in presenting to the Church every year its contribution to the thinking, the learning, the intellectual enthusiasms of distinguished sons and daughters of the Church. Recent Presidents have been Bishop Slattery and Dr. Howard Chandler Robbins, and now the Rev. Harold Adye Pritchard, D.D., is at its head, with the Rev. John W. Suter as General Secretary.

The Dinner Meeting on Thursday, and the Corporate Communion at St. James's Church on Tuesday morning at eleven, are the "high points" of the meeting, all other sessions of which, however, being of very great interest. It is hoped that our guests of the Congress will find large numbers of Philadelphians eager to hear the papers and discussions.

PRESENTATION SERVICES FOR LENTEN OFFERINGS OF THE CHURCH SCHOOLS

Arrangements have been made for the Presentation Services to be held in each Convocation during the month of April, except West Phila., which will be some time in May. Each School is asked to attend the Service at the place most accessible to it. Places where each of the Services will be held, as far as they have been arranged in each of the Convocations, follow.

Sunday, April 15

Convocations of North and South Philadelphia: Old Christ Church, Second street above Market (Time to be determined).

Sunday, April 22

Convocation of Germantown: Grace Church, Mt. Airy, 2.30 P. M.

Sunday, April 29

Convocation of Norristown: St. Thomas' Church, Whitemarsh, 3.30 P. M.

Convocation of Chester: St. John's Church, Cynwyd, 3.30 P. M.

CONFIRMATIONS, FEB. 23 TO MARCH 18, INCLUSIVE

February		
23.	St. Luke, Bustleton	2
23.	Good Shepherd, Kensington	11
25.	St. James, Phila.	7
25.	St. Paul, Overbrook	23
25.	Holy Trinity Memorial, Phila.	16
25.	St. Michael and All Angels, Phila.	20
25.	Transfiguration, Phila.	11
25.	St. James, Hestonville	5
28.	St. Cyprian, Elmwood	9
March		
1.	Incarnation, Phila.	9
2.	Crucifixon, Phila.	9
4.	Holy Communion Chapel, Phila.	36
4.	St. Asaph, Bala	18
4.	St. Simeon, Phila. (including 1 received)	16
4.	St. John, Cynwyd	7
4.	St. Clement, Phila.	11
4.	St. Andrew, West Manayunk	6
6.	St. Bartholomew, Wissinoming	14
7.	St. Christopher, Phila.	13
7.	Covenant, Phila.	11
9.	St. Francis Assisi, Phila. (including 18 received)	25

(*Continued on page 230*)

Bishop White's Business

By the Rev. James A. Montgomery, Ph.D.

The writer's historical fancy has long been tickled (*anglice* for *intrigued*) by the inquiry, How did our forefathers live? and this whether in the days of the ancients or in more recent generations. In their personalities, their deeds and thoughts, as memorialized in history and their own writings, the men of the past are not much different from us. In the field we call history, *genus homo* has remained pretty much the same throughout the ages. Only the circumstances of past generations were far different, and it is that environment of theirs which it is difficult for us moderns to imagine, for modern civilization is so identical the world over that we regard it as a *sine qua non* for all intelligent beings.

What did our forefathers drink before the introduction of coffee? I was interested to learn from Frederick the Great's Memoirs that he took mulled wine at breakfast (a drink to be recommended to our young bloods—they can look up their great-grandmothers' recipes). How did the Roman gentlemen and ladies go bathing in the great baths in ancient Rome (much greater public works of the kind than any modern municipality has conceived)? Again I discovered from Edward Lucas White's historical romance of the second century, *Andivius Hedulio,* that the ladies and gentlemen of the day attended the baths entirely naked, and this with all modesty and nicety of manners—for which my respect for the Pagan Empire increased. My curiosity recently wandered in inquiring when blotting paper was invented, without which Education (with a capital *E*) could hardly forsooth exist. And there recurred to mind the inkstands of our forefathers, containing a pepperpot-like bottle, actually for the sand which they painfully sifted over the wet manuscript to dry it. Indeed, I remember as a boy in New York visiting my father's office on Broadway and observing a clerk dusting his ledger with sand. This was in the early '70s, and perhaps we should not carry back the beginnings of modern civilization before that era with the advent of the humble blotter—although there are other historians who find the epoch at the introduction of the bathtub a few decades earlier.

No cause has more disturbed the focus of the modern eye when turned back on history than our present ease of locomotion. I sometimes recall to the "Younger Generation" the bad roads and poor horses and vehicles of my youth in Chester County; I think they put down my description as Grandfather's Tales and feel somewhat embarrassed at being related so closely to an Antediluvian. My father used to tell me how in his youth he traveled to New York by steamboat to Bordentown, thence by the ancient Perth Amboy R. R. to the Kill van Kull back of Staten Island, and again by steamboat to New York. But this was easy transit in comparison with his predecessors' itineraries. Bishop White records somewhere that he once asked Bishop Seabury to come to Philadelphia; the latter's reply was that the journey was not convenient, especially as he could not get a horse. And if he had one, how did he make his way? Large rivers like the Harlem, the Hudson, the Delaware, he could be ferried over; smaller streams like the Housatonic, the Raritan, the Tacony, he might ford. And what were the roads? Dr. Washburn has recently recalled in these columns the anecdote of White's being met on the way upon his retirement from Philadelphia to Maryland in the War by an emissary of Congress announcing that he had been elected a Chaplain of that body; after a few minutes of deliberation he turned his horse's head and went to York. That is a nice story of a man's prompt resolution upon the call of duty. But being practical-minded, I am still more interested to speculate just how he found the way to York, just what kind of a trail it was, and how the horse made out.

The myth has long been established in this part of the country and has now reared its head in the booming West, *vide* Bishop Johnson's *The Witness* of February 8, 1934, to the effect that White and his associates were men eminent for their inactivity. I have myself for long been interested in the men of the Constitutional period (the statesmen, I know little of the ecclesiastics), and my own reaction has been amazement at their intense activity despite every physical disadvantage. We observe the published many-volume series of Letters of those men, not only of that genius Benjamin Franklin, but of the average type of intellect as represented by George Washington, and we probably fail to realize that every one of these letters was painfully written by the writer's own hand, *sans* typewriter, *sans* stenographer, *sans* everything, and that if a copy was to be preserved, as was usual in business correspondence, the letter was painfully rewritten again by the same hand. I sometimes receive letters from gentlemen eminent in business or education terminating with the ubiquitous secretary's statement, "Dictated but not signed." Is such a correspondent any busier than the old-fashioned gentlemen who both wrote and signed? I suppose that it is even more difficult for a Western Bishop than for us effete Easterners to realize what were the pains of locomotion in those days; he can travel in a luxurious automobile (supplied by the Diocese) or Pullman coach, or "by air," as our Litany now infelicitously expresses the new mode. How about doing it all on a nag's back or in a carriage or coach slung between big iron springs, on what the Hebrew language would call "no-roads"? I once heard Bishop Mackay-Smith remark with satisfaction that he could visit any parish in the Diocese and be back in his bed the same night. But I suppose that in Bishop White's day a visitation

of Wilmington or West Chester or Bristol involved a two-day trip. Speed and power, I understand, are in inverse ratio, and this stands true in the spiritual world when we become conceited with our speed.

I have made a "research" in the early Convention Journals of the Diocese and have gained the interesting find that whatever White's natural indolence was, as has been alleged, it vanished at least with years. To the Convention of 1826 he reported that in the preceding summer, when he was in his 77th year (this is my comment, not his) he made a visitation across the Alleghanies—the first Bishop of our Communion to enter the Mississippi watershed. He traveled with Mr. Kemper, the future Bishop of the West, by way of such points as Lancaster, Lewistown, Huntington, Holydaysburg (*sic*), Pittsburgh, Beaver, Wheeling, Connellsville, Greensburg, Bedford, Carlisle, Yorktown (i. e., York), Lancaster, and so home. He expresses gratitude for his safe return after this journey of 880 miles, which covered exactly six weeks. He makes no comment on the comforts or discomforts of the way, he does not speak of the weather or the bad roads; how he traveled he does not say. Either way, going and coming, it took him two days to cross the Alleghanies—that is all he remarks on the most difficult section of the journey. This Episcopal visitation occurred just 109 years ago. It is difficult for us to realize the vast change that has come about. But it is the business of the historical commentator to realize, for the slander of history is a grave offense.

I have dwelt upon White's physical activities to counteract the Episcopal mirage of his being rooted in an Episcopal armchair. We think of him as primarily an ecclesiastic, rector indeed of three collegiate parishes, bishop of a large state, in which Churchmen were early found only in a small southeastern section, and primate of a struggling "denomination." These various duties show up pretty well, granting the sadly old-fashioned times, and they might have satisfied the good gentleman's conscience that he was busy enough. But as a citizen of the City of Brotherly Love he took a prominent part in its philanthropies, and was given a distinguished place therein in a city which looks rather to the excellent Society of Friends for the origin of its philanthropic activities. In 1827 White writes that he was President of the following societies: The Philadelphia Dispensary, and the Pennsylvania Prison Society, since 1786; the Magdalen Society (now the White-Williams Foundation) and the undenominational Sunday School Society, since 1780; the Provident Society, since 1824; the Philadelphia Bible Society (the first of the kind in the country), since its inception in 1808; and the famous Pennsylvania Institution for the Deaf and Dumb, also since its origin in 1820. He did not accept these posts as decorative duties—in fact, he sedulously avoided public functioning, but as serious duties, and we may take it that our hard-headed Philadelphia ancestors were satisfied with their choice. Nor was this early philanthropy of the Organized Charity type with paid staffs. In the great yellow-fever epidemic of 1832, Bishop White sent his family out of town and spent the summer in the city tending the sick. There was good work done by those early associates in charity, for almost all those institutions still survive and flourish. And as a Churchman I rejoice that the Church so early took lead in public works for the common good, for which it has ever since been distinguished, although Churchmen are not generally aware of the fact.

Philanthropists are often distinct from leaders in education. But Dr. White took his part in the latter field also. He became a Trustee of the College of Philadelphia at the age of 26, and continued in that capacity in the institution's reorganization as the University of Pennsylvania until his death. This reorganization took place in 1789, and he later succeeded Dr. Franklin as President of the Trustees upon the latter's death. He received the first degree in Divinity given by the University, and once escaped being elected Provost by one vote. His part in the movements leading up to the establishment of the General Theological Seminary in New York is well known; he anticipated this foundation with his own Divinity classes in this city, in which he probably had as fine a set of young theologues ever assembled in the Church. To his efforts was due the founding of the Episcopal Academy, which celebrates its centenary this year. He was early elected a member of the American Philosophical Society, and he and Judge Richard Peters were in 1824 the only survivors of the society to welcome General La Fayette again in its halls exactly forty years after the General's first reception by that venerable society. In a humbler line of education he led the way in the establishment of the Sunday School. He and his assistant clergy, Mr. Kemper and Mr. Milnor, opened a Sunday School in 1814; to quote Oscar S. Michael, the Historian of the movement: "This was the first school officially incorporated by any religious organization in America."

I have dwelt so far upon the exterior activities of Bishop White's life. But being a student myself (which is not a life of ease), I like to think that he accompanied his physical locomobility and his official capacities with corresponding mental activity even in the mythical easy chair. I have read with great satisfaction Dr. Leicester C. Lewis' "Notes on the Theology of Bishop White" in the February number of the CHURCH NEWS; he is one of the few competent theologians within hailing distance, and moreover none can claim that he writes with prejudice. I am glad that Dr. Lewis notes the growth in Bishop White's mind, who himself deplored his own lack of proper education in his youth. It is interesting to note that his greatest activity, physical and mental, was in the last three decades of his long life.

In the field of technical theology, White wrote two large works: one, *The Controversy Between the Calvinists and the Arminians,* published in two volumes of 1050 pages in 1817, largely concerned with Biblical exegesis; the other, *A Counter Apology . . . A Review of the Apology of Robert Barclay,* the latter the one great theological work produced in the Society of Friends, which had never been answered. For certain benevolent reasons the author never published it. Professor George A. Barton, who is familiar with both sides of the question, has expressed his opinion in print that this work is "a formidable argument." (This large folio manuscript of many quires has been given by the writer to Christ Church, where it is safely deposited and of use to the student in the muniment vault of the Washburn House.)

But again I am more interested in the practical background of an eighteenth century scholar. Where did a Colonial theologian find his books? In this city there were the ecclesiastical Bray Library at Christ Church, the secular and small collections of books in the Philadelphia Library, the University, the Philosophical Society. But the scholar of that day had, I suppose, to create his own library, and it would be of interest for some modern research student to endeavor to reconstruct the contents of such a sample library. Bishop White's library appears to have been scattered after his death, the usual fate of such collections. A large number of the most valuable folios were once in the possession of his great-grandson, the Rev. W. W. Bronson, but they have now disappeared. Two other descendants many years ago presented to the Divinity School a considerable collection of White's books, consisting of 164 titles, many of them folios, and two of the original bookcases, in which the books are still kept. A survey of the book-list exhibits such works as the following: Butler's *Analogy,* Calmet's five-volume *Dictionary of the Bible,* Adam Clarke's *Commentary* on the whole Bible, the works of Eusebius and Josephus, *Gibson's Codex juris eccles. Anglicani,* the works of the elder Lightfoot, Paley, Prideaux (his *Connections*), Rapin's *History of England,* R. Barclay; there are also represented Timothy Dwight, Jonathan Edwards, Thomas Erskine, William Law (*Serious Call*), Moses Stuart, Archbishop Secker (four volumes), John Witherspoon, with seven books by that distinguished scientist and Unitarian theologian, Dr. Joseph Priestly, one of them a presentation copy from the author. (The late Provost Smith, of the University, the authority on Dr. Priestly, once told me that Dr. White was almost the only minister in the city who received Dr. Priestly with courtesy, and an account of their cordial relations and correspondence is given in Bird Wilson's *Memoir* of the Bishop, pp. 170-186.) The modern scholar is expedited in all his work by library facilities; in fact, he can get along almost without a library of his own. But a large part of the ancient scholar's "research" consisted in searching for and importing the volumes he desired. There is an interesting picture that has survived from the hand of Philadelphia's eminent artist and engraver, John Sartain; it presents Bishop White's library as it was on the second floor of his Walnut Street house (now No. 309). The very beautiful plate is reproduced in Wilson's *Memoir* opposite p. 267. Sartain's original picture in oils is in the possession of Mrs. Arthur Starin (*née* Anne Bronson Robins), of this city, and the writer has an early copy made by G. H. Comegys. It is the only picture of a library interior of that age I know of, and it must have been of sufficient interest for an artist to desire to reproduce.

But I hear some one say, What is the use of all that ancient theology? No one is a Calvinist today, and who were the Arminians? (I would insinuate, not Armenians.) It is an exceptional theologian today whose work will survive more than a generation. And as to any boast of our theological progress, the four-volume report on *The Education of American Ministers* just published, not by Conservatives and Fundamentalists but by scholars of our most liberal and radical seminaries, summarizes, in a reviewer's words: "The general educational level of the Protestant ministry has been declining in the past century." Which date takes us back to Bishop White's death!

There are several well-known portraits of Bishop White, by Stuart and Inman and Sully. Inman presents him in the bishop's chair beside the altar. (This is the conventional setting of the kind painters like, and the ecclesiology of the picture is awful. In matter of fact, Mr. Richard McMurtrie sat as the lay figure for the portrait.) But the picture I prefer above all for giving the atmosphere of the man is the plate made by White's *protégé,* Newsam, the deaf boy whom he had educated in the Pennsylvania Institution, and who became an artist; it represents the bishop in full figure and ancient costume, walking with his stick. It may be a parable; he was a bishop who kept active on his legs.

OUR EPISCOPAL STUDENTS AT PENN ARRANGE LECTURE

Episcopal Church students at the University of Pennsylvania, through their "Student Vestry," have arranged for an illustrated lecture on "Hitler and Germany," to be given on Friday night, April 13, at 8.15 o'clock, in the University Christian Association Building, 3601 Chestnut street. Dr. Michael Dorizas, widely known as a lecturer, who is Professor of Geography at the University of Pennsylvania, will give the lecture. Dr. Dorizas spent some time in Germany studying conditions there, and what he has to say will be illustrated with motion pictures. In addition to the lecture, a German Choral Society will render a program of German folk songs. Admission tickets, 50 cents each, may be obtained at the Episcopal Church Student office in the Christian Association building or at the door on the night of the lecture.

St. James, Phila., to Commemorate 125th Anniversary

St. James's Church, Philadelphia, is celebrating this year its 125th Anniversary. On St. Philip's and St. James's Day, May 1, 1809, the first St. James's (at 7th and Commerce streets) was Consecrated by Bishop White, who was its founder.

The actual anniversary coincides with the meeting of the Diocesan Convention, St. Philip's and St. James's Day, May 1, of this year, and in response to the invitation of the Clergy and Vestry of St. James's, the Bishop and Standing Committee have kindly arranged that the Opening Service of the Convention, Holy Communion at 9.30 A. M., will be held at St. James's. The Rev. Dr. John H. Mockridge, Rector of St. James's, will be the Celebrant. The Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, will be the Gospeller, and the Rev. Dr. Edward M. Jefferys, Rector of St. Peter's Church, Philadelphia, will be the Epistoller. The Bishop of the Diocese will be the Preacher.

On the previous Sunday, April 29, special parochial services will mark the event.

In the foundation of St. James's, Dr. White, already Rector of the "United Churches of Christ Church and St. Peter's," added St. James's to the United Churches and became its first Rector. The more carefully the life and work of this statesman Bishop are studied, the more clearly can be seen the real greatness of his stature; and the founding of St. James's presents an example of his large creative vision. The Church was not to be the center of a new "Parish." It had no Vestry and no separate corporate existence. On the other hand, it was in no sense what nowadays we call a "Mission"; i. e., a small dependent institution some day to grow up into a church. It began full grown. It took its place at once as a third unit in the "United Congregation" plan. It was served by the Bishop himself and by the same staff of Clergy as already ministered at Christ Church and St. Peter's. The Bishop saw to it that the new church had its share of great services and other events connected with the Diocese and the National Church. Bishops were Consecrated in it. General Convention met in it. It was at St. James's that Dr. Muhlenberg brought together his group of "singing boys," which must have been the earliest "boy choir" in the country. Among St. James's early records are accounts of "collections" taken up in the three churches for various special objects, and it is rather curious that in every case the amount from St. James's is larger than the amount from either of the other churches. Probably even so early, well-to-do people had moved as far west as 7th and 8th streets and had made St. James's their place of worship.

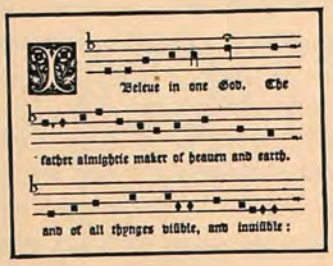
All this indicates that the founding of St. James's was an integral step in the great Bishop's plan for the development of the Church in Philadelphia. Indeed, it may be said to be the final steps. He was 61. The astounding activities connected with the founding of the Diocese, the establishment of "The Protestant Episcopal Church in the United States of America," the devising and effective working out of that Church's form of government (still unchanged), the putting forth of the Prayer Book—all these were behind him; and it looks as though in the founding of St. James's he desired to show how, in his judgment, the newly established Diocesan work should grow.

Bishop White on his death in 1836 was succeeded in the rectorship of St. James's by a young man who had for six years been his assistant, the Rev. Dr. Henry J. Morton. Meantime in 1829, St. James's had become a separate Parish, with a Charter and Vestry of its own. Dr. Morton's rectorship lasted until 1887—51 years; and in his time, 1869-70, St. James's moved from 7th and Commerce streets to its present site at 22nd and Walnut streets. Part of the agreement for the sale of the old church was that it should be forthwith demolished.

The first St. James's Church, Philadelphia, founded by Bishop White in 1809, and as it looked when it was located at 7th and Commerce streets.

At its new site St. James's flourished. Under Dr. Nichols, 1887-1889; Dr. Blanchard, 1890-1900, and Dr. W. C. Richardson, it became widely known for its large congregations and its large institutional work. It is interesting to note that "Manual Training" for school children, now part of public education, had its beginning at St. James's Guild House under Mr. J. Liberty Todd; and that the "National Association of Business Women's Clubs" is a direct outgrowth of a club formed in St. James's. The present Rector, the Rev. John H. Mockridge, came to the Parish in 1915. Dr. Mockridge is thus the sixth Rector in the 125 years of the church's life, and has served longer than any others save Bishop White and Dr. Morton.

About five years ago St. James's adopted new plans and methods for its work in the hope of meeting new conditions that faced it as a central city church. The Rev. Joseph Fort Newton, D.D., Litt.D., joined in the venture, he and Dr. Mockridge becoming "Co-Rectors." The pew rent system was abandoned and all seats made free. The Rev. W. G. W. Anthony, S.T.D., had become Assistant Rector in 1924. Time alone will tell whether full and final success is to be the result of the new plans; but it can be said that in its 125th year this old church is in many ways renewing its youth and making a brave effort to develop its usefulness in the heart of a great city.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

A Brief Outline of the History of Plainsong

By H. WILLIAM HAWKE, Mus. Bac.
Choirmaster and Organist of St. Mark's, Philadelphia

This is the concluding article in the series on Plainsong by Mr. Hawke. The preceding articles appeared in the February and March issues of THE CHURCH NEWS.—ED.

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Rhythm

The elements of Notation have been surveyed in the previous article, and we can now introduce the subject of Rhythm more fully than has been possible without this knowledge. The first thing to note and dwell upon is that the rhythm of the Chant is free, similar to that of speech. That is, the accent does not recur at regular intervals as in metrical verse, but groups of two and three syllables follow each other freely and irregularly, as in prose. The easiest understanding of Plainsong is from the words, and in monosyllabic melodies there is no difficulty beyond that of good articulation and enunciation, with the stresses required in the well-ordered reading of prose.

When groups of notes to one syllable (Neumes) enter into a Plainsong melody complications arise, and are dealt with in the following manner. Any Neume of two or three notes carries a musical stress on the first note of the group. This may result in making a three-note rhythm of what is normally a two-syllable rhythm, or making two two-note rhythms of what would be normally three-syllable rhythms. Larger Neumes are divided into groups of accents containing two and three notes and carry corresponding stresses. The added obstacle of the different amounts of stress required by the normal accent of the words is to be overcome by carefully reading the text and understanding its meaning. An illustration of this principle may be obtained by referring again to Hymn No. 28 (Jam Lucis), which is monosyllabic. Comparison with Hymn No. 11 (O Lux Beata Trinitas) will show that this melody is more complicated. We have two, three and four-note Neumes to consider here, and our accents will be one for every two or three notes in the Neumes, plus the word rhythms. An analysis of this melody will exemplify the principle better than a dozen lectures.

Unfortunately, many students try to fit the idiom of Plainsong Rhythm into their own knowledge and sense of measured music, and this is fatal to its beauty. The angularity which results from this lack of experience is the antithesis of what is really desired, and the strict measurement of modern music defeats the very purpose for which Plainsong is noted: that of amplifying the meaning of the text without distorting it, and reproducing in tone the rhythm of speech. Rhythm, to us, means a measuring of accent in more or less set quantities, instead of the liberal flow of oratory. There is no such thing as the strict halving and dotting of notes in Plainsong; there is lengthening, there is shortening, but all according to the meaning of the text. This alone should be the basis for rhythms in the Chant.

The rhythm of the Psalter and of the Hymnal may be taken as a basis for our experiments, these being the simpler forms of Plainchant. In the Plainsong Psalter, lately issued by the H. W. Gray Co. under the editorship of Canon Douglas, the Tones are written in modern notation. In order to facilitate the learning of these, we briefly outline the principle of their construction. A simple form, such as the Second Tone, as found for Psalm three, is the best beginning.

The first three notes (printed as E, F# and A) are known as the Intonation, and used only for the first three syllables in the first half of the first verse. The next three notes (A, A, A) serve as the Recitation, and are used for few or many syllables, as the verse requires. The last three notes before the bar-line (B, A, A) are known as the Mediation, used for those syllables after the dot and before the following asterisk. When three syllables are present within this compass, all three notes of the Mediation are used; when there are two syllables, the first and last; when only one syllable is present, as in the second verse, the first note only is required. After the asterisk, which divides the verse, there is another Recitation period, followed by the Ending, in this case including the notes G#, E, E, F#. Here, as in the Mediation, flexibility is indicated, either three or four notes being used, according to the number of syllables after the dot. The second and succeeding verses, including the Gloria Patri, are begun with the Recitation-note "A." The singing of the Psalm to the Second Tone will be identical with its flow in speech, for we have no Neume-forms in this particular Tone. We can proceed to more complicated Tones, after having learned this simple one, dwelling upon the principles of Neume-accent, as outlined above, to help our understanding of them.

The above explanations lead us to deduce that there is no Plainsong without words, and such is the case. Plainsong is a means of singing words to music, and the music itself is never absolute. We may have instrumental compositions based on Plainsong themes, as in the Tournemire Organ Suites, but this Plainsong is played as if it had words, and we must always know those words and understand their meaning to give an adequate rendering of the Plainsong itself.

The rhythm of Plainsong cannot exist without word-rhythms as a basis, so we can see that it is music of which the meaning is always understood, even to those to whom abstract music has no appeal.

We are liable to make much more difficulty in the singing of Plainsong rhythmically than is warranted. The definite principle of speech-rhythm should be fixed firmly in our consciousness, and then we will grow from this simple premise towards the complexities, solving first the simpler two-note Neumes, and passing on through the three-note forms to the more lengthy ones. It will be necessary to spend some time in the pursuit of this object, but it is worth while. Plainsong is never a thing of rigid, measured enunciation of syllables with a mechanical result, and the theory that each syllable of Plainsong utterance should have the same duration is one to be ruthlessly cast aside.

Tonality

The notes used in Plainsong correspond to the white keys of the piano, with the addition of a B flat. The melodic intervals used are minor and major seconds and thirds, perfect fourths and fifths. Augmented and diminished intervals are avoided, hence the inclusion of the accidental B flat to allow the use of an interval of the fourth from F. The Tritone (F to B) is rigorously excluded. If the interval of the minor sixth is desired, it is approached through the perfect fifth.

Plainsong is written in Eight Modes, numbered from one to eight; or these may be classed as four Modes, with two forms of each.

The Modal scheme is as follows:

Mode I	—Compass,	D to D,	Final D,	Dominant A.	Authentic form
Mode II	— "	A to A,	" D,	" F.	Plagal form
Mode III	-- "	E to E,	" E,	" C.	Authentic form
Mode IV	— "	B to B,	" E,	" A.	Plagal form
Mode V	— "	F to F,	" F,	" C.	Authentic form
Mode VI	— "	C to C,	" F,	" A.	Plagal form
Mode VII	— "	G to G,	" G,	" D.	Authentic form
Mode VIII	— "	D to D,	" G,	" C.	Plagal form

The Greek names for these Modes are Dorian and Hypo-Dorian, comprising the Authentic and Plagal forms of Modes I and II, respectively; Phrygian and Hypo-Phrygian, Modes III and IV; Lydian and Hypo-Lydian, Modes V and VI; Mixo-Lydian and Hypo-Mixo-Lydian, Modes VII and VIII.

Modes I and II are classed then as one Set, or Maneria, being Authentic and Plagal forms of the Dorian Mode. It will be observed from the above table that they have the same Final, but that the dominant or Reciting-note differs. The lay of a melody in an Authentic Mode is from the Final to a note approximately an octave higher; that of the Plagal Modes from four notes below the Final to a fifth above. The Dominant is the pivot around which the melody centers, and towards which it constantly tends. Thus, we will see that although Modes I and VIII have the same compass, D to D, they are markedly different in their Finals and Dominants, so that one would never err in mistaking a melody in Mode I as belonging to the Eighth Mode. The characteristic weave of a melody in the First Mode will be around the notes A and D; that of Mode VIII around C and G.

Each Mode has its own particular tendencies in the scope of melody, and each has its own flavor (for want of a better word), due to the variable centers of interest in the Dominants and Finals.

In practical use the Modes are altered in pitch to put them within easy singing range, and an examination of the Plainsong melodies in the Hymnal or Psalter must take this fact into consideration. For study they should be retransposed to their original level.

Adam de Fulda in the fifteenth century wrote on the subject of the characteristics of the Modes, assigning to each a mood, which is interesting, and helps to open our minds to their particular trends. His verse is translated by Helmore as follows:

"The first is fit for all, but the second
for the sad;
The third is angry, the fourth is said
to be mild and bland;
Give the fifth to the joyous, the sixth
to those approved for piety;
The seventh is for youths, but the last
for the wise."

We have similar feelings about the Major and Minor scales of modern music, and it is well known that the former is joyous and the latter sad, in their general aspects; but, of course, many gay tunes are found in the Minor mode, and many mournful and pathetic airs in the Major. It is not to be wondered at, then, that Plainsong melodies do not always follow the moods assigned to them by mediaeval writers, and that the characteristic trend of any one Mode is not always to be recognized in each individual melody. The general principle is present, however, and may be used as a basis from which further study can be made.

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NOTE—*I have tried, in these too brief articles on Plainsong, to point out that it is logical Church music. An attempt to go further into this matter would lead to endless discussion of what is worthy as Church music, and we would precipitate ourselves into futile argument and divergency of opinion as to the purposes of music in the Church services. My personal principle is that we must never allow ourselves the thought that we are offering entertainment to congregations—leave that to the concert room and stage. Music in Church is offered, as our lives, our prayers and praise, as an address to God, and it is on this basis that Plainsong stands unique in its purity of purpose and history. Many compositions in other styles of music stand this test admirably, and I would not want to do without them, but the whole literature of Plainsong answers this specific statement, and individual judgment and decision is not called upon to be the criterion of our Church music.*

—— H. W. H.

NEW BOOKS ON CHURCH MUSIC

Dr. Archibald T. Davison needs no introduction to musicians, especially to choral conductors, for as editor and arranger of choral music, both sacred and secular, he is well known. The Harvard Glee Club under his direction developed a remarkable technique and presented programs that attracted wide attention for their consistently high musical standard.

But in his new book, *Protestant Church Music in America* (published by E. C. Schirmer), Dr. Davison, the choirmaster, talks straight from the shoulder to the choir director in the Protestant Church and to the clergy. He places his finger squarely upon the weaknesses of church music in this country. Although his book deals with all Protestant church music, for the most part what he has to say is applicable to the Protestant Episcopal Church.

His criticisms and suggestions cover a wide range. He decries prejudice against Plainsong, Latin words, non-Episcopalians holding posts as choirmasters in Episcopal churches, mention of the Virgin Mary in anthems and hymns. He expresses himself about the relationship of the music to the sermon, about music committees (!). He supports with excellent arguments his statement that there is no such thing as religious music, considered apart from the text. He condemns many hymn-tones on the same grounds that other writers have done so, and insists that these tunes could not exist outside the church, because of their musical worthlessness.

While many things the author of this book says about church music may arouse opposition, the book should be read by every choirmaster, and by every Episcopal clergyman. It is not the ranting of an upstart, but the frank criticism of a veteran choirmaster and cultured musician who has done some clear thinking.

"The Church Anthem Book"

Sir Walford Davies and Dr. Henry G. Ley are co-editors of this collection of anthems newly published by the Oxford University Press. The Preface says, "The aim of this book has been to choose and assemble one hundred approved anthems, old and new, within one volume of convenient size for choirs."

The list includes anthems by Palestrina, Byrd, Gibbons, Mendelssohn,

Purcell, the Wesleys, Stanford, Charles Wood, Vaughan Williams, Alan Gray, and many other of like calibre. Nothing unworthy of a choir's best efforts has been included. The collection is a veritable library of classics, and is most heartily recommended to choir directors.

The volume is slightly larger than *The Hymnal,* and is substantially bound. If enough copies for choir use should prove too expensive, the choirmaster should at least provide himself with a copy for reference. The book is priced at $2.50 in this country, and may be obtained from Carl Fischer, Inc., Cooper Square, New York.

H. W. G.

STUDENTS AT EPISCOPAL ACADEMY FORM VESTRY

Under the leadership of the Rev. Charles S. Martin, Chaplain of the Episcopal Academy, students of the school have formed an "Episcopal Academy Vestry." The group is primarily created, it is announced, so that the students may have a definite responsibility in relation to the daily Chapel services.

The duties of the group include, for the present, the care of the Chapel in general and of the Altar in particular. The Vestry also will obtain flowers for the Altar, and the duties of a Sacristan will be performed by a different member each month. Members of the Vestry include Howard Wood, Richard Lewis, Chairman and Secretary, respectively, and William Hayward, Samuel Brown, Thornton Moore, Alfred Putnam.

In connection with the Chapel services the students have been given the opportunity of hearing addresses by different clergy each week. Among those who have spoken are the Rt. Rev. Irving P. Johnson, Bishop of Colorado; Rev. John E. Hill, Dean of the South Philadelphia Convocation; Rev. Dr. Leicester C. Lewis, St. Martin-in-the-Fields, Chestnut Hill; Rev. Louis W. Pitt, St. Mary's, Ardmore; Rev. William N. Parker, Epiphany, Sherwood; Rev. Albert W. Eastburn, St. Barnabas, Kensington; Rev. Donald Serson, Society St. John the Evangelist; Rev. Dr. Remsen B. Ogiliby, President, Trinity College.

GIFT FOR RECTOR

The Rev. Louis Sasse, II, Rector of St. Luke's, Newtown, was the recipient of a set of violet vestments last month, comprising a Chasuble, Stole and Maniple made in Philadelphia. They were used for the first time on Passion Sunday. It was a personal gift from a donor who desired that the name be not made public.

YOUNG PEOPLE OF COLORED CHURCHES FORM LEAGUE

For some time past a movement among the younger members of the colored congregations of the Diocese has developed into the organization of a Young People's League, the object of which is "to foster a closer Diocesan relationship between the young people of the several churches and to formulate broad plans for the expansion of church work for and by the youth" comprising the membership of the League.

The movement had its inception last summer at a meeting held at the summer home of the Church of the Crucifixion, located at Newtown Square, attended by representatives of the various churches and their clergy. Subsequently the organization was effected and the following officers were elected:

President, Helen Brownfield, of St. Simon the Cyrenian; Vice-President, John Suthern, of Ascension, West Chester; Secretary, Eleanor Rand, of Church of the Crucifixion; Assistant Secretary, Ethel Loveday, of St. Augustine's, Philadelphia; Treasurer, Barbara Ware, of Church of the Crucifixion, and Chaplain, Raymond Logan, of St. Simon the Cyrenian.

All young people from the age of 14 through the twenties are eligible for membership. At a recent service on a Sunday afternoon, held in the Chapel of St. Simon the Cyrenian, there was an attendance of upwards of 300 young people from the various churches, in addition to their clergy. The guest preacher was the Rev. Dr. George Marshall Plaskett, of South Orange, N. J. On Monday in Holy Week the members of the League held a Devotional Service in the Phillips Brooks Memorial Chapel.

Plans are now being made to conduct a Forum, meeting in different churches each month, at which religious topics of importance to young people will be discussed. By holding these meetings in different churches it is hoped to bring all the young people into closer fellowship and to develop a Diocesan consciousness.

APRIL-MAY CONFIRMATION APPOINTMENTS OF BISHOP

April 1.—Easter Day.
A. M.—Phila., Christ Church.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 8.—First Sunday after Easter.
A. M.—Jenkintown, Our Saviour.
Evg.—Phila., Mediator Chapel.
P. M.—Phila., St. John Chrysostom.
Evg.—Phila., St. John the Divine.

April 10.—Thursday.
Evg.—Wissahickon, St. Stephen.

April 13.—Friday.
Evg.—Marcus Hook, St. Martin.

April 15.—Second Sunday after Easter.
A. M.—Phila., The Saviour.
P. M.—Clifton Heights, St. Stephen.
Evg.—Collingdale, Trinity.

April 22.—Third Sunday after Easter.
A. M.—West Whiteland, St. Paul.
P. M.—Parkesburg, Ascension.
Evg.—Coatesville, Trinity.

April 27.—Friday.
Evg.—Phila., St. Thomas.

April 29.—Fourth Sunday after Easter.
A. M.—Ardmore, St. Mary.
P. M.—Media, Christ Church.
Evg.—West Chester, Holy Trinity.

May 6.—Fifth Sunday after Easter.
A. M.—Rosemont, Good Shepherd.
P. M.—Hatboro, Advent.
Evg.—Bristol, St. James.

May 10.—Ascension Day.
P. M.—Valley Forge Military Academy.
Evg.—Olney, St. Alban.

May 13.—Sunday after Ascension Day.
A. M.—Wynnewood, All Saints.
P. M.—Springfield, Redeemer.
Evg.—Prospect Park, St. James.

May 20.—Whitsunday.
A. M.—Radnor, St. Martin.
P. M.—Gulph Mills, Trinity.
Evg.—Downingtown, St. James.

May 27.—Trinity Sunday.
A. M.—Kennett Square, Advent.
P. M.—Sleighton Farms.
Evg.—West Chester, Ascension.

(*Continued from page 213*)

In another place in this issue the Rev. Dr. Grammer points out the evils arising out of the misuse of the motion to lay upon the table, about which the writer has thought rather strongly for a number of years. It is probable that a change in the Standing Rules of Order will be proposed which make impossible in our Conventions the repetition of actions which, in the last, have sometimes been thoughtlessly discourteous and almost brutal. It ought to be entirely possible to limit useless discussion without acting in a way unworthy of Christian gentlemen.

The Committee on the Problems of Central City Churches, appointed at the last Convention, will make a report, but our understanding is that it will not carry any recommendations.

Procedure Planned Relating to Diocesan Missions

By the Rev. James M. Collins
Chairman, Department of Missions

The Department of Missions has adopted the following rules of procedure, with the approval of the Bishop. They are in line with proposed changes, to be considered at the meeting of the Diocesan Convention in May, in the Canons governing the administration of the missionary work in our Diocese.

Special attention is called to the following provisions of the rules as adopted:

A limit in the time allowed for a Mission to become self-supporting in the sense of being able to pay the salary of its missionary in full, as stated in paragraph 6. This provision, however, is not absolutely rigid in limiting the period of time to five years. It will not prevent the establishment of a Mission by the Diocese when this is the only way in which the Church can serve a community.

The provision for a periodical review of the conditions of Missions which have not become self-supporting in the time specified. As stated in paragraph 6, the review shall take into consideration all the facts in the case, and wherever possible steps will be taken to facilitate the progress of such Missions.

Paragraph 7 provides for a central committee to be appointed by the Department. This committee will work under the Bishop towards the unification on a Diocesan-wide basis of our missionary program.

The above are some of the outstanding provisions of the rules adopted. We hope the entire statement of rules will be read very carefully, especially by the Clergy. The Chairman of the Department will be glad to receive comments and suggestions from anyone.

The rules follow:

1. Proposals for new Missions, after approval by the appropriate Convocation, shall be brought before the Department of Missions, and subsequently before the Executive Council of the Diocese.

2. In considering a proposal for a new Mission, the Department of Missions shall take up the following questions, and report on them to the Executive Council:

(a) The approximate territorial area to be served.
(b) The estimated number of communicants in this area.
(c) The estimated number of unchurched persons in this area.
(d) The distance to at least three of the nearest parishes or missions of the Episcopal Church.
(e) Whether or not the proposed mission would have a reasonable prospect, within five years, of paying in full the salary of its missionary.
(f) Other facts bearing on the proposal for the mission.

3. If the proposed mission is not likely, within five years, to be able to pay in full the salary of its missionary, the Department shall consider whether or not there is any way in which the needs of the locality can be served without establishing a Diocesan Mission. If there is such a way it should be adopted.

(a) If the situation is best met by the establishment of a Parochial Mission by a neighboring parish, provision should be made for such a Diocesan contact with the parish in regard to the mission as may serve to keep the Diocese informed of the progress and finances of the mission. This is a matter for advance agreement with the Rector and the Vestry of the parish.
(b) A parish ought not to be asked to undertake a mission if doing so will diminish its own payments to the Diocese. Nor ought the mission to be so conducted as to become a future liability to the Diocese.

4. If the proposed mission *is not* likely within five years to be able to pay in full the salary of its missionary, and the locality cannot be served except by a Diocesan Mission, the Department shall determine the most effective and economical way of establishing such a mission.

5. If the proposed mission *is* likely within five years to be able to pay in full the salary of its missionary, the following matters may be considered:

I. A trial period of a year in loaned or rented premises, and if this trial proves satisfactory, then

II. Sites available.
(a) Cost of ground.
(b) Building plans: The character of building suitable may vary with the locality. In some instances a portable chapel may be best; in others a plan for a permanent unit with provision for expansion may be advisable. In all cases provision should be made for dignified worship. The Committee on Church Building shall be consulted in each instance according to Canon.
(c) Cost of such a building.
(d) Amount of local subscriptions.
(e) Amount to be supplied by the Diocese.
(f) Method of financing: Mortgages, except instalment mortgages, seem in general inadvisable, as failing to provide for gradual extinction of the debt and this imposing a dangerous long-term burden of interest.

6. If at the end of five years a mission established under No. 5 supra is not self-supporting, the Department shall in all cases then consider whether or not, and how, the mission shall be continued, basing its decision on all the facts.

7. The Department shall establish a committee which shall include the Chairman of the Department, the Deans of the Convocation, the Vice-Chairman of the Executive Council, and the Archdeacon, for the following purposes:

(a) To list all existing missions, parochial, Diocesan, or not at present subject to any specific supervision.
(b) To provide, through Convocational evaluations or otherwise, a sufficient history and description of the mission, stating the date and circumstances of its foundation; the number of families then and now on its rolls; the amount of capital investment on the mission and its present value; the amount paid in to the mission by the Diocese or supporting parish; the amounts contributed by the mission toward its own support and for Diocesan or parochial purposes, and such other facts as may serve for a permanent record assisting the Department to determine its policy regarding the mission and informing the Diocese.
(c) In general, to formulate and suggest to the Bishop for his approval a sound, comprehensive and unified program for the foundation and supervision of missions within the Diocese, and to cause this program, when so approved, to be given publicity in the Diocese.
(d) To submit annually to the Department of Missions an informative report and appraisal of the missionary work of the Diocese in the past year.

Note—The report for the first year should give a full history of each mission from its foundation, stating all the facts which bear on the value of the work. Subsequent reports need then only give a summary of changes in the past year.

Understanding One Another

By the Rev. Herbert L. Johnson
Chairman, Commission on Teacher Training

What are Episcopalians doing in the Diocesan Normal School? Too often Commissions sit around a table deciding the momentous question—"What ought the students to study?" The more important question is rather—"What are these students actually feeling the need of?" Many a plan goes awry for failure to meet the latter problem.

To judge from registration figures, more than a fourth of the enrollment—sixty-three out of two hundred and twenty-one—were ever so anxious to understand the point of view of other church groups.

Throughout the ten sessions which have just ended it was evident that none of the speakers representing various communions who met with the students of the Normal School was on the defensive. It would be difficult to say how much they knew of the Episcopal Church—some more, some less—but their frank presentation of their own convictions never followed the method of contrast or controversy. In almost every instance there was the frank recognition that the church of their allegiance represented a partial contribution to spiritual growth, but a very real contribution nevertheless, and that life would be the poorer without what they had to offer.

The Society of Friends is quite sure that *Silence* has a place in worship. In poetic imagery Dr. Walter Haviland spoke of prayer, as they practiced it, being akin to the upturned earth lying fallow to the influence of God. He may never have heard an Episcopal priest reciting the Sentences of Morning Prayer, "The Lord is in His Holy Temple; let all the earth keep silence before Him." We are aware, however, that we do not obey our own injunction, but rather leap into the Prayer of Confession, and on and on and on, until we give the congregation a chance to rest while we explain about the Parish Card Party. We slow down a little, some of us, in the Communion Office; but of Silence, the opportunity for God to speak to us, we know very little and practice less.

The Episcopal Church has its compensations, as does, indeed, the Roman Catholic Church, in both the beauty of our churches and of our ritual. The Rev. Louis W. Pitt set forth the rich beauty of the many-faceted jewel when, referring to the singular contribution of our Church, he spoke of beauty as one of the most privileged ways into the Holy of Holies. Not all may be equipped to make use of this way, but to those who are, the Episcopal Church is ever so full of reality.

Many were surprised that so few of the speakers made anything of tradition. When Father Bonner was asked outright why he was a Roman Catholic, there could, of course, from his point of view, be but one answer; he is what he is, as we assume all church leaders are, a priest by conviction. But in talking to him before the class and in the course of his remarks he made it quite plain that great numbers of church people of whatever group are what they are by reason of being born into it.

Dr. Robert B. Whyte, of the Presbyterian communion, was much interested in the adaptability of their republican form of government to these and the times which lie immediately ahead. So, many spoke in the same strain, to wit: that the important matter is whether a church is answering a need. If so, it may reasonably expect a continuing place in the evolving order of church societies. They are saying, "Because we are helping people to grow spiritually, we are mediating the vision of God; we are affecting the social order; the world is a better place to live in because we are functioning within it." It is good that we Episcopalians should face such frank statements.

"I confess that I have never been able to understand the Christian Doctrine of the Trinity." So a Rabbi admitted with a smile in the class on World Religions to a group of forty Episcopalians. One of the group said, "And neither do we," also with a smile, though with an apologetic smile. The challenge lies not in the fact that the Rabbi made this statement. We doubt that he literally meant his intellectual equipment was so limited; not this Rabbi, certainly. The real challenge comes of the fact of agreement. Does the Doctrine of the Trinity so completely stand unrelated to modern problems; has it no message to a changing world; do our people consider it so much intellectual impedimenta? Is it just so much traditional theology about which the least said the better? Yet Christianity is Trinitarian, and forty teachers in our Church Schools say by their failure to protest, "We do not understand the Trinity." In some sense it is an infinite concept beyond complete understanding, but if this means that we are making a fetish of it, to be worshiped but not analyzed, what a price we must pay in the changing order of our day!

Again and again, in the period reserved for discussion at the close of each address, someone sought light upon the attitudes of the churches with reference to Baptism. Apparently many are checking up the inconsistencies of the Episcopal point of view, perhaps with the Catechism, the Confirmation office, the Pulpit and the Confirmation instruction in mind as against the claims of some of our Church School literature. There was no question where Father Bonner stood: Baptism initiates one into the one true Church. This Sacrament makes one a member of the Church. Many Protestant representatives saw in it a sacred rite by which a child is officially declared to be what he already is in fact—a child of God. Initiation into membership of their official groups comes later through a separate and quite different ceremony. What of the Episcopal Church? When we count heads for statistical purposes, we number those Confirmed. Thus we get at our membership. Does this mean, then, that Baptism does not make one a member of the Episcopal Church? When we accept a Roman Catholic by Confirmation, we do not rebaptize him. Are we accepting a Roman view of his Baptism or are we accepting the use of the Trinitarian formula simply and interpreting if not transforming the Roman purpose in Baptism, which is so exclusively tied to membership in their communion, into membership in the body of Christians? To judge by expressions in the class, and Church School teachers are thinking that Baptism makes children Episcopalians. This they are teaching in our schools. There seems, certainly, ever so much room for misunderstanding and conflict.

We were fortunate in having in the class some High Churchman who knew what they meant by the Real Presence in the Sacrament of Holy Communion. Not a few of our guests found themselves trying to explain what they got out of this Sacrament as it is celebrated in their churches. There is the strangest range of opinion or of teaching, from the Roman theory of transubstantiation through the Friends that all life is Sacramental with its belief in the lack of any necessity exclusively to localize the Real Presence, on to the thought that not in the symbols but in the human life God's Presence is to be found, and still on to the thought of a memorial service simply and narrowly. There seems to be as wide differences in interpretation here as there is with regard, let us say, to a "burning hell."

(*Continued on page 227*)

A Little Test in Church History

Following are some statements about the Episcopal Church after the Revolution. They were distributed among the older members of the Church School and among members of the congregation of one of our own Parishes in connection with later instruction as to the significance of the 150th Anniversary of the Diocese. THE CHURCH NEWS prints them here in the thought its readers may possible enjoy testing their knowledge. The italicized words in parentheses contain the *correct* and *incorrect* statements. Cross out the statements you decide are *incorrect* and compare your knowledge with the *correct* statements. The latter will be found elsewhere in this issue, as they were prepared by those in charge of the tests in the Parish where the tests were distributed.

Test 1. The First General Convention of the Episcopal Church was held in (*1784, 1776, 1789*). Its sessions were held in (*New York, Philadelphia, Connecticut*). Besides settling the organization of the American Church this Convention accomplished the (*Revision of the Prayer Book; establishment of the first Missionary Society; introduction of Sunday Schools*).

Test 2. The Preliminary Meetings of Churchmen after the Revolution took place in (*1789, 1784, 1776*). They were held (*only in Philadelphia; in Virginia; in a number of states*). As a result of these meetings (*Bishop Seabury and Bishop White opposed each other; the Diocese of New York became more important than the others; the First General Convention was made possible*).

Test 3. The guiding spirit through all these meetings was (*Bishop White, Bishop Seabury, Bishop Provoost*). He was consecrated Bishop in (*Scotland, England, Rome*). He found it (*simple, difficult, impossible*) to keep the Church in America (*English, united, sectional*). His (*Christian statesmanship, domineering spirit, political methods*) won out, however, and it is largely to his efforts we owe (*the building of Christ Church; the progress of the Church in the United States; the Christianizing of the Indians*).

Test 4. Among the co-workers of Bishop White who proved most helpful in the formation of the early American Church was (*Commissary Bray, Dr. William Smith, Dr. Duche*). A great contribution which he made was (*saying the Prayer in the First Continental Congress; founding the early Colonial Libraries; fashioning and commending the Americanized Prayer Book*).

Test 5. Other early leaders on the American Church, Bishop Hobart, Kemper and DeLancey were trained in their early ministry by (*Bishop Seabury, Bishop Provoost, Bishop White*).

Test 6. The Domestic and Foreign Missionary Society, the Corporation for the Relief of Widows and Orphans, the General Seminary, the Episcopal Academy and the first Sunday School in the Colonies were established largely under the influence of (*Robert Morris, Bishop White, Bishop Seabury*).

Test 7. Qualities in Bishop White's character that made him an example for those who would meet present Christian needs were (ambition, energy, self-reliance); also (*vision, partisanship, parochialism*) and (*cleverness, financial acumen, wisdom*).

(*Continued from page 226*)

Our guests spent little of their time speaking theologically. What of denominational theology was shared with us was literally forced out of them by our own questions. It was an interesting contrast. Our problems concerned theological differences rather more than methods. Apparently Lutherans and Baptists, at least officially, are becoming more and more a separate group among Christian societies, not so much in morals as in theology.

When a group practically ignores differences in methods and governments and asks: "But, really, where we do differ in interpretations of Jesus as the revelation of God?" we are getting down to fundamentals and may light upon the discovery that at least some of the greater churches of Christendom might well get together for a united thrust in behalf of the Kingdom of God.

It may be that much which we heard from our speakers represents the best of liberalism within their church groups. If so, that fact may be interpreted as a weakness in our choice of leaders. Possibly we ought to have sought men of more definite orthodoxy. We are rather of the opinion, however, that those we did invite to our sessions represent the hope of the future both within their own groups and, especially, in the interests of a broader spirit of sympathetic understanding between the churches.

DIOCESAN NORMAL SCHOOL STUDY PRODUCES SOME INTERESTING RESULTS

Several interesting and encouraging developments have been the outcome of the fall and winter semesters of the Diocesan Normal School. Registration for the first semester, which began in October, was 240, and for the winter semester of ten weeks which opened in January 221 students registered.

Just before the school closed last month, the large class in Church History wanted to continue its study, and indicated its desire to the teacher, the Rev. Dr. H. M. Stuckert, who immediately arranged to extend the course on lectures on Thursday nights throughout April.

The Rev. Frank L. Vernon's lectures on "Christian Symbolism," it was learned, had made such an impression that one of his parishioners has insisted they be published at the expense of the parishioner.

Another book promises to issue out of Dr. William H. Jefferys' course of lectures on "Christian Mysticism." Dr. Jefferys assured his class that the lectures would be published this year.

The Rev. William T. Metz, whose course of "The Work of an Altar Society" has granted a request to go to St. Mary's, Ardmore, following Easter, and give his Normal School lectures there as an extension course.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

MAY-DAY FETE ARRANGED FOR EPISCOPAL HOSIPTAL ON WEDNESDAY, MAY 23

The Episcopal Hospital Unit of the Elizabeth Price Martin League for Service of the Woman's Auxiliary of the Diocese, which has been rendering a notable service at this great institution of the Church in its ministry to the sick and to the guests of the Harrison Home, has arranged to hold Annual May-Day Fetes at the hospital grounds. The first of these will be held on Wednesday, May 23, from 11 A. M. to 6 P. M.

Members of the church throughout the Diocese are cordially invited to be present. The proceeds this year are for the Occupational Therapy Department of the hospital, which is doing an outstanding work for the men and women of the Harrison Home, and also among the patients of the hospital wards. The fete will be held on the spacious grounds on the Lehigh avenue side of the hospital, east of Front street. Tea and cake will be served at a small cost. Gifts, candy, ice cream, jelly, cold drinks, plants, flowers and vegetables will be on sale at the various booths. In the event of rain the fete will be held in one of the buildings of the hospital group. The occasion will provide a splendid opportunity for all who come to see the really big Christian work which the Episcopal Hospital is doing for the sick and the injured, and to also see the new nine-story Tower Building with its new and modern equipment.

The committee in charge of the fete comprises the following:

Mrs. J. Harold Austin, Mrs. Benjamin N. Bird, Mrs. Charles Cheston, Mrs. Edward Ingersoll, Mrs. William H. Jefferys, Miss Ellen Morris, Mrs. Richard T. Nalle, Mrs. E. Mortimer Newlin, Mrs. George B. Roberts, Mrs. L. C. Scheffley, Mrs. Granville Taylor, Mrs. Owen J. Toland, Mrs. John E. Hill, Chairman.

MISSION STUDY OFFERING FORWARDED TO LIBERIA

Mrs. John E. Hill, President of the Woman's Auxiliary, in a letter to the members, announces that "another bit of Pennsylvania" has gone to a far-off land as a sign of the love and devotion of women of this Diocese to Our Lord. It is the 1928 Mission Study Class Offering of $1,600, plus accrued interest, that was designated for Bishop Campbell's work in Liberia.

Bishop Campbell had intended using the offering for permanent improvements at St. Mark's Hospital, Cape Palmas. By the time the money was in hand, the Bishop was obliged to close St. Mark's and the offering was put in bank here, where it would draw interest, awaiting a call from Bishop Campbell. Recently the Bishop sent word that he could use the money to a good advantage in a permanent improvement at St. Timothy's Hospital, Cape Mount, where a concrete porch for out-patients was greatly needed. Upon notification that a check was being forwarded the Bishop replied that owing to the present low cost of building materials he would be able to not only build the concrete porch, but also would be able to erect a small Nurses' Home of concrete block.

MISSION STUDY

The closing meeting of the Mission Study Classes on "Christ and the Modern World" will be held at Holy Trinity Parish House, Monday evening, April 9, at 8 o'clock. Dr. John R. Wood, Executive Secretary for Foreign Missions, will speak on the Philippines and tell especially of the Hospital in Sagada, showing lantern pictures. Our offering is for the maternity ward at Sagada, and it is hoped every class will have representatives bringing their offering. Checks should be made payable to the Pennsylvania Branch of the Woman's Auxiliary. If you are unable to bring your offering, will you please send it in advance to Mrs. James F. Bullitt, 401 W. Allen Lane, Mt. Airy, Philadelphia, Pa.

THE SUPPLY SHOP

The Supply Shop will have a Food Sale on Wednesday, April 4, from 10 A. M. to 4.30 P. M., and we are anxious to have it a success, so do tell your friends about it, and come yourself. We will have all sorts of delicatessen foods, prepared in home kitchens, and those of you who are familiar with the sales held here in former years know what a treat is in store for you.

At the same time you will have an opportunity to see our new line of gifts for all occasions.

We have had made for us some tables, lamps, wall brackets and trivets in wrought iron, and polished steel for porches and out-of-door use. We can show you a decided novelty for the tea table—a large tea pot in Dresden design, on a stand of the same china, in which is a candleholder, with candle, so that a slow heat is under the pot when in use. The stand can also be used as a bonbon dish or flower holder. This would make an ideal gift, and the price is very low.

If any of you are interested in antiques, you would enjoy seeing a very old and lovely jewel box, which has been beautifully restored, but on which you will find the original hardware. New bookends and small lamps (Dresden design) will make fascinating gifts for young people.

Remember the Food Sale! Wednesday, April 4, 10 to 4.30. The Supply Shop, rear of 202 S. 19th street.

MRS. T. N. WALKER.

THE SUPPLY DEPARTMENT

Will you make sure that your auxiliary has given something towards the "Readymades" this year, as we are still far short of the amount we need? Please make it your responsibility to find out whether you have done your share.

We are begging so constantly that it is a great pleasure to be able to have something a little different to say! We hope that you will all come to the exhibition of your year's work on Wednesday, May 2, at the Supply De-

"CONQUERING AND TO CONQUER"

A Mystery Play by Marie J. Hobart

St. James's Church, Twenty-second and Walnut Sts.

SUNDAY, MAY 6, 4 P. M.

"The Mystery" presents the Church and her Creed in action, carrying on Our Lord's work of making disciples of all nations.

The members of the cast, from various parishes, are most of them members of the Junior Woman's Auxiliary. They present "The Mystery" as an act of worship and an offering to Our Lord.

There will be an Offering for Missions.

EVERYONE IS INVITED

partment. Coffee and sandwiches will be served from 11 to 5.

ADELINE P. PAUL.

JUNIOR WOMAN'S AUXILIARY

Because so many of our members are unable to come to daytime meetings, it was decided to hold the April Executive Board meeting at 8 o'clock on Wednesday evening, April 4, at the Church House. We hope to have Miss Hester Seely with us that evening, to tell us of her experiences as a worker in the Kentucky mountains with Bishop and Mrs. Abbott. Every member of every Junior Woman's Auxiliary parish branch is urged to attend this meeting.

T. F. THOMAS, *Secretary.*

CHURCH MISSION OF HELP REVIEWS 12 MONTHS' WORK

"Today the much-used word in the private social service field is 'service,' not relief, as relief has been taken over to a great extent by the state and the government," reports Miss Cecil G. Mogridge, in reviewing the 1933 activities of the Church Mission of Help, of which she is Executive Secretary.

In appealing for an interest in this protective agency of the Church, doing a case work with girls, Miss Mogridge points out that the Church Mission of Help has always been a "service" agency, adding that "service" covers a multitude of ways a girl may be helped.

"Do you know a girl," Miss Mogridge asks, "who hasn't shoes, stockings, warm underwear, a coat, galoshes, carfare, friends, shelter, doctor's care and dental care, the privilege of going to church, recreation and nourishing food? We do—nearly 200 of them, and we are proud of them, that through these desperate times they carry their burden so gallantly.

"Our budget heretofore has been like the 'widow's cruse'—always filled—but now we can't, under present conditions, give a girl adequate service. To subscribe to this work is a privilege—because it is a privilege to bring to a girl a realization of God and the Church. Any gifts marked 'Special' may be sent to the Executive Secretary, Church Mission of Help, 225 South Third street, or to Mr. Joseph Wayne, Jr., Treasurer."

Miss Mogridge in her report for the year presents statistical information as follows:

New Cases, 111; Reopened Cases, 96.

Types of Cases: Preventive, 38; Delinquent, 25; Unmarried Mothers, 39; Miscellaneous, 9.

Referred by: Other Agencies, 58; Court, 14; Hospitals, 13; Churches, 14; Individuals, 12.

Religious Affiliations: Episcopalians, 39; Protestants, 61; Greek Catholics, 1; Roman Catholics, 10.

Race: White, 24; Colored, 27.

Nationality: American born, 110; Foreign born, 1.

Visits: In, 1,263; Out, 1,200.

Phone calls received, 2,183, and letters sent, 2,541.

Under the head of "Disposition of Cases," upwards of thirty kinds of service to girls are recorded. Included in the total are: financial aid given, 378; clothing given, 189; clothing bought, 68; layettes given, 35; medical examinations, 37; hospital care, 36; psychological examinations, 20; pre-natal care, 10; post-natal care, 11; babies born, 22; employment found, 51; referred to ministers, 55; referred to other agencies, 50; board paid, 77; baptisms, 12; confirmations, 3; marriages, 6, and deaths. 6.

"Hello, Everybody!"

Junior Woman's Auxiliary Speaking

Our Dramatic Committee is presenting a Mystery Play in each of the Convocations during April and May, and we do want your co-operation in the objective.

And What Is the Objective?

Work of Unemployment Relief Committee
of the
Woman's Auxiliary of the Diocese

Proceeds go to this work! Now we know you'll help!

And, Oh, Yes, the Play!

"The House of a Thousand Thrills"

By LESLIE CHADWICK BROWNING

It's a rattling good show! Three Acts and Prologue!
Every Convocation Represented in Cast!
And Here's Where and When

West Philadelphia Convocation: Parish House, Chapel of Mediator, Thursday, April 12, 8.15 P. M.

Germantown Convocation: Parish House, Christ and St. Michael's Church, Thursday, April 19, 8.15 P. M.

North Philadelphia Convocation: Parish House, Church of the Resurrection, Thursday, April 26, 8.15 P. M.

South Philadelphia Convocation: Parish House, Holy Trinity Memorial Chapel, Thursday, May 10, 8.15 P. M.

Chester Convocation: Parish House, St. Mary's, Ardmore, Thursday, May 17, 8.15 P. M.

Norristown Convocation: Parish House, St. Peter's, Weldon, Thursday, May 24, 8.15 P. M.

Admission, 50 cents. Tickets may be obtained from members of Senior or Junior Auxiliaries in all parishes and missions.

ST. ANNA'S HOME FOR AGED TO HOLD DONATION DAY

May 7 will be Donation Day at St. Anna's Home, Race street near 20th, when it is hoped that many will visit the enjoy Open House, which will be the order of that day. Donations of provisions, jams, and jellies, and particularly household linen—sheets, towels and pillowcases—will be most acceptable. St. Anna's Home is entirely dependent on subscriptions from individuals, and once a year appeals are sent out through the Associates. Donation Day will give those who have not known St. Anna's, and those who know it and are interested; an opportunity to meet the Sister in charge, also the old ladies, and encourage those who have the interest of the Home so much at heart. Remember the date, May 7.

Spring Fever,
or Sea Fever...
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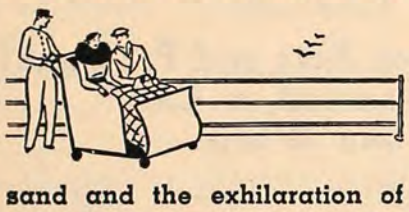
We can't take credit for the blue expanse of ocean or the salted April sunshine at Atlantic City. But we have provided just about everything else to round-out a perfect spring holiday. . . . If the sight of white



sand and the exhilaration of salt air give you an urge for action, cram the hours with golf, tennis, riding, and sun-tanning on the beach. Or work-off exuberance right here in the hotels. There are squash courts to keep you limbered up . . . game rooms where you can settle those differing opinions of skill . . . dances, music and hotel entertainments for the

total eclipse of the blues. . . . If your one objective is rest, our lazy Ocean Decks, large cheerful rooms, health baths, and peaceful lounges will fill you with repose. And our chef has a way of catering to seashore appetites that is wonderfully refreshing. . . . We take a keen delight in outdoing Nature to please and pamper our guests, no matter what the season. Come down and see how we do it in the spring. Rates are moderate. American and European plans.

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Chalfonte-Haddon Hall

ATLANTIC CITY

(*Continued from page 217*)

11.	Redeemer, Bryn Mawr	28
11.	St. Philip, Phila.	8
11.	Calvary, Phila.	1
11.	Holy Comforter, Aronimink	4
11.	Phillips Brooks Memorial, Phila.	14
11.	All Saints, Norristown	15
14.	Grace, Phila.	3
14.	Christ, Ridley Park	7
15.	St. Nathanael, Phila.	25
16.	St. Stephen, Norwood	14
18.	Holy Apostles, Phila.	15
18.	St. Stephen, Phila.	13
18.	St. Luke-Epiphany, Phila. (including 1 at Church House)	25
18.	St. John, Essington	9
18.	St. Simeon, the Cyrenian, Phila. (including 1 at Douglas Hospital	59
18.	Atonement, Phila.	20

Presentation of United Thank Offering, May 3

The Annual Spring Presentation Service of the United Thank Offering will be held this year in St. Clement's Church, 20th and Cherry streets, on Thursday morning, May 3, at 10.30 o'clock. Bishop Taitt will be the Celebrant at the Holy Communion, assisted by the Rev. Dr. Franklin Joiner, Rector of St. Clement's, and the Rev. Dr. Frederic S. Fleming, Rector of historic Old Trinity Church, New York City, will preach the Sermon.

This will be the last Presentation Service before the one which will be held in connection with the General Convention of the Church when it assembles in Atlantic City next October. The Opening Service of the General Convention is to be on Wednesday, October 10, in Atlantic City's Auditorium, and the program for the Presentation of the United Thank Offering for the whole Church will be held the following morning, Thursday, October 11.

THE REV. FREDERIC S. FLEMING, D.D.

While our own Presentation Service on May 3, in St. Clement's Church, it is hoped will help to bring the total of the Offering up to the same amount as it was at the same period in the last Triennium, there will still be an opportunity to increase our givings as there will be an In-Gathering arranged for September. At the General Convention of 1931 the total of the Offering from the women of the Diocese of Pennsylvania amounted to $95,070.03.

SPRING CONFERENCES AND SERVICES IN G. F. S.

Members and Associates from twenty-one Branches took part in the Lenten Quiet Afternoon, held on March 17, in the Chapel of the Divinity School. Rev. Royden Keith Yerkes, Ph.D., S.T.D., conducted the meditations, taking as his theme "The Principles of Worship." Following the devotional service, Dean Bartlett led the group about the chapel telling the history of the school, the story of the present buildings and the plans for future beautifying of the chapel. It was an afternoon of inspiration and beauty for all who shared in it. Mrs. Lewis Sassé, II, Chairman of Worship, had arranged for the event.

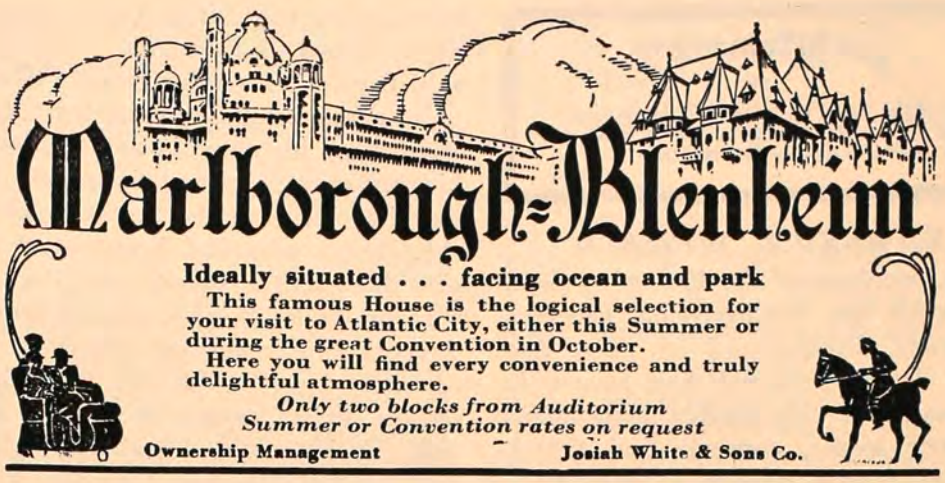
The Annual Festival Service for Members and Associates will be held Tuesday evening, April 24, at 8 o'clock, in Holy Trinity Church, with the Rector, Rev. Howard R. Weir, as the preacher. All Branch chaplains are cordially invited to be present in the chancel. At no time is the membership of the society seen in such impressive numbers, nor its potential worth as a church organization so easily realized.

The Candidates' Service will be held on Saturday afternoon, April 14, in Christ Church and St. Michael's, Germantown. Rev. Gilbert Pember, D.D., will preach the sermon.

A national conference for those especially interested in G. F. S. Holiday Houses and in the work of Summer Conferences will be held in New York City, April 6 and 7, at the national office of the society. "New Ways for New Days" is the challenging slogan around which the national G. F. S. is building its program and its appeal. In the words of its President, Miss Helen C. C. Brent, "in answer to the call of a changing social order, the Girls' Friendly Society came into being more than fifty years ago. Today the call is no less insistent.

The Provincial Conference, spoken about in these columns last month, will call many delegates to Richmond, Va., April 19 to 22. The general conference theme of "Pioneers in Today's World" will be divided into all pertinent phases of up-to-date G. F. S. work, under the leadership of Mrs. Norman H. Slack, Vice-President of G. F. S. for Province III. Various diocesan leaders throughout the province will conduct the discussion groups.

The annual money-raising event of the G. F. S. in this diocese will, this year, take the form of a Spring Frolic, to be held on Saturday afternoon and evening, May 12, in the Y. W. C. A. building, Germantown avenue and Harvey street, Germantown. This frolic will really be a "three-ringed circus," beginning with a basketball game and swimming match, and continuing through the usual features of selling and supper, to close with a fashion show, in which fascinating gowns, old and new, will be modeled by the members. The program has been planned and will be supervised by a committee of Senior Members, with Miss Minna Friedrich, of St. Peter's Branch, as Chairman. Each Branch in the diocese has been assigned to some specific task. The interest and help, not only of G. F. S. members, but of church people generally, is earnestly solicited. Please remember the date and place.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MRS. EDWARD E. DENNISTON

The Girls' Friendly Society in the Diocese of Pennsylvania has lost a devoted friend in the passing away of Mrs. Edward E. Denniston, former Branch President of Calvary, Germantown, Branch and for many years a Life Member of the Diocesan Council. Mrs. Denniston was one of the outstanding leaders of the G. F. S. in its early days, and continued active until very recent times and was interested always. To many of the society's workers today she was, in their younger life, an inspiration and tower of strength. With a gracious manner, charming in its simplicity, she drew all about her into the circle of her understanding friendship; a spiritual quality which was a part of her very being, influenced all who knew her. With sorrow, and yet with thanksgiving for all that she has meant to them, many, indeed, will "rise up and call her blessed."

REQUEST FROM DEACONESS IN PHILIPPINE ISLANDS

In a letter to Deaconess Colesberry, Deaconess Kate Sibley Shaw, of All Saints Mission, Bontoc, Philippine Islands, makes the following request:

"Do you think someone or several someones would like to send us some pieces of cotton and silk material, just little pieces left from dresses, etc., for our rag rugs which are made in our weaving room? I would appreciate it very much. If you hear of anyone who would like to do something for us, we always need kindergarten supplies. We have so little money these days for equipment that we have to beg from our friends."

Deaconess Colesberry, 2131 St. James Place, would forward any materials, if sent to her.

CHURCH PERIODICAL CLUB FELLOWSHIP LUNCHEON

That its members and friends may come into closer fellowship, the Church Periodical Club is planning for a Luncheon on Monday, April 23, at 1 P. M. at the Fuhrman Inn, 21st and Walnut streets, when the club is hoping to see all old friends and many new ones. The club especially welcomes representatives from any parish not having a C. P. C. branch. Further details may be obtained at the Church Periodical Club Diocesan headquarters, Room 36, Church House.

MARY M. H. ONYX,
Assistant Director.

HISTORY TEST ANSWERS

Following are the statements which were adjudged as the correct ones in the parish where the Church History Test was given, as set forth on page 227 of this issue of THE CHURCH NEWS.

Test 1. 1789. Philadelphia. Revision of the Prayer Book.

Test 2. 1784. In a number of states. The First General Convention made possible.

Test 3. Bishop White. England. Difficult. United. Christian statesmanship. Progress of the Church in the United States.

Test 4. Dr. William Smith. Fashioning and commending the Prayer Book.

Test 5. Bishop White.

Test 6. Bishop White.

Test 7. Energy. Vision, Wisdom.

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

EDWARD H. BONSALL

The members of the Executive Committee of the Pennsylvania Diocesan Assembly, Brotherhood of Saint Andrew, desire to record their sorrow in the loss from his earthly associations of their leader, comrade and friend, Edward Horne Bonsall, a member of this board for many years.

In high position in the banking circles of this city, and esteemed as a citizen of unquestioned integrity and the highest ideals, honored as a leader in the Church—in his parish, in his Diocese and nationally—it was as a member of the Brotherhood that he found his deepest satisfactions as a worker for the spread of Christ's Kingdom.

Although Mr. Bonsall had been President of the National Brotherhood for eighteen years—to which office he gave brilliant and painstaking service—his greatest personal interest was in his own Chapter at St. Matthew's Church (of which he had been Director for several decades), and as leader of the Men's Bible Class that grew out of it.

He was, indeed, in every sense of the word, a prophet who did have honor in his own country, and to his associates it was plainly seen that the Brotherhood in all its phases, both locally and nationally, was closer to his heart than any other organization of the many in which he was a member and officer.

We of the Executive Committee of the Diocesan Brotherhood had learned to know that on the monthly meeting night he would be sure to be among those present, save on those rare occasions when prevented by matters beyond his control. And his long and serviceful experience in the Brotherhood made him to be a sound adviser, while his loving companionship, both in these meetings, and in the Diocesan undertakings of the Brotherhood in whatever field, not only gave inspiration, confidence and strength to those who worked with him, but these qualities, expressed through the Brotherhood, helped greatly in the Diocesan work undertaken by the Assembly as a whole.

Until increasing years made it necessary for him to curtail his activities at the Galilee Mission, in one of the poorer districts of the city, he was leader of his Chapter in conducting stated meetings there, and until the day of his passing to the Beyond he had been a faithful and wise member of its Board of Directors. Camp Bonsall, fifty miles southwest of Philadelphia, a summer outing place for Church boys, bears his name in appreciation of his unflagging interest in youth, and especially those of the Brotherhood and the Church who find healthful recreation there in the summer months.

In the Diocesan-wide plan of holding Corporate Communion Services for men and boys in the various parishes on the First Sunday in Advent each year, his interest and zeal were widely felt. In the annual observance of Washington's Birthday by a general Diocesan Corporate Communion of men and older boys held in a centrally located church, Mr. Bonsall always was present and brought others with him.

In the great Garrick Theater services held during the noon hour during the Season of Lent, Mr. Bonsall regularly, and with his habitual humility, took his place daily as an usher on one of the aisles; and it was through his example and influence that many business associates who have since made this their regular Lenten habit, began to look forward to and attend these services.

It is not recalled as this minute is inscribed that Mr. Bonsall ever missed a stated meeting of the Diocesan Assembly, and the question on the lips of the first arrivals usually was: "Is Mr. Bonsall here yet?" For it was an assured fact that he would not be absent, and would be among the first arrivals.

Mr. Bonsall seemed to be a man who *never failed.* Whether it was in the leadership of a righteous cause, or in the administration of important Church affairs—and in the Diocese he held many important offices—or in the guiding of the Brotherhood, or in the more obscure service rendered those who came to him for advice or help, he seemed always to be able to find a way.

He could be seen from everywhere, and he was needed everywhere. And consequently the loss of this devout and loving son of the Church and member of the Brotherhood is being sadly felt and will be felt. For seldom does a man emerge from the ranks of the multitude who in so many departments of life and fields of service is fitted by temperament, training and experience—and especially by willingness of spirit and utter consecration—for such leadership as Edward Horne Bonsall was able to give and did give.

This resolution, by the Executive Committee of the Diocesan Assembly of the Brotherhood, is spread upon the records of the Executive Committee, and copies are directed to be sent to the family of Mr. Bonsall, to the diocesan paper, THE CHURCH NEWS, to the several general Church papers, and to *Saint Andrew's Cross.*

WM. A. CORNELIUS,
GEORGE H. RANDALL,
Committee.

February 15, 1934.

REV. S. M. HOLDEN

Having served in the ministry of the Church for forty-eight years, the Rev. Seaver M. Holden finished his earthly labors on December 27, 1933. For over thirty years he had served three parishes in the Convocation of Germantown. Known to a host of Church people, respected for his scholarship, beloved in his kindliness and humility, Mr. Holden was esteemed by everyone as a True Disciple. His active ministry in the Church Militant completed only

(*Continued on page 234*)

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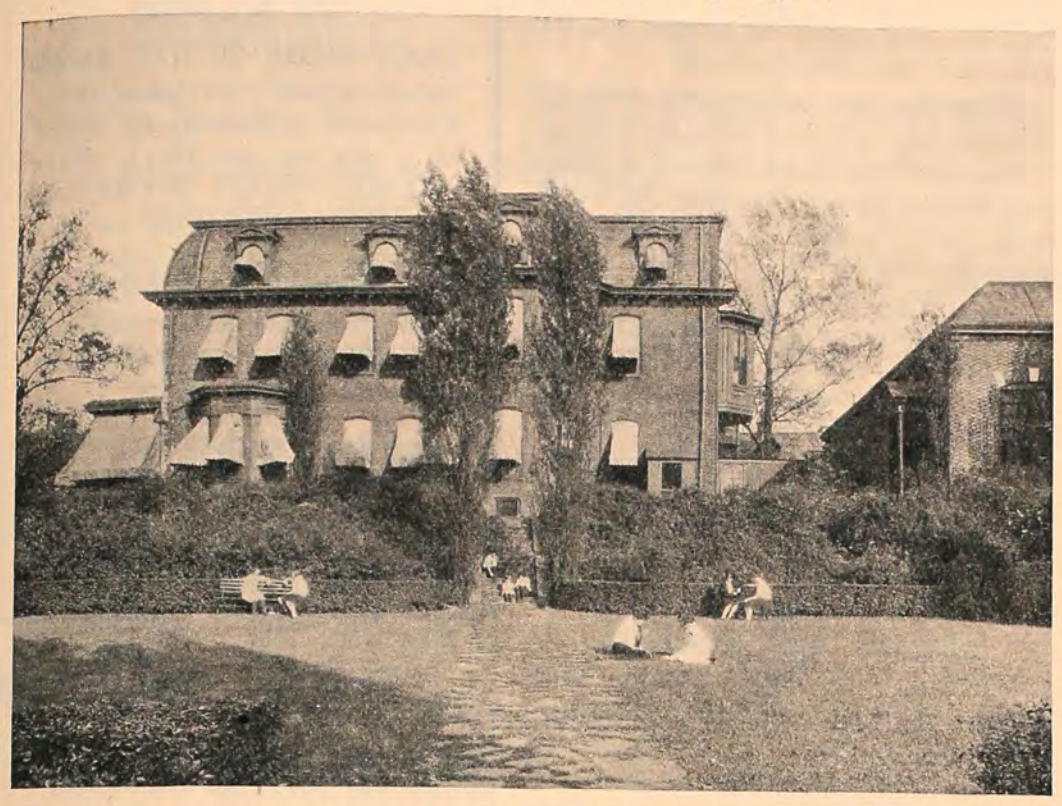

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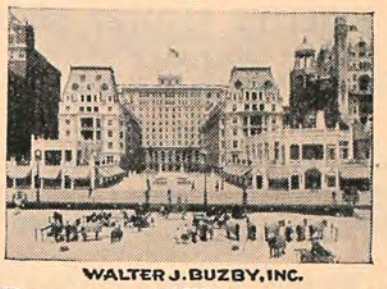

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SPECIAL 40c LUNCHEON

(Continued from page 232)

a fortnight before, he was called suddenly to larger life in the Church Expectant. We regret his going, but we rejoice in the Father's Will.

Therefore we resolve that this be published as a formal acknowledgment of our gratitude for a life of devotion and service in the name of Our Lord and Master. May he know the unspeakable joy of the Redeemed.

"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Signed by

THOMAS B. STOCKHAM,
JAMES C. GILBERT.

For the Convocation of Germantown.
February 23, 1934.

HENRY AFFLERBACH

Whereas, it has pleased Almighty God to take to Himself the soul of Henry Afflerbach, and:

Whereas, Henry Afflerbach served as a member of St. Luke's Vestry, Newtown, since April 19, 1897, thereby being the oldest member of the Vestry in point of service, and:

Whereas, Henry Afflerbach distinguished himself as a good Churchman, diligent in attendance at public worship, desirous to promote the worship of God and the welfare of the Christian Church, being a pewholder and regular contributor to the Church, and:

Whereas, we mourn his loss, we commend his soul to your prayers and further ask your humble prayer to Almighty God, that the Holy Spirit of His infinite wisdom will direct the choice of a worthy successor to Henry Afflerbach, who will show the same zeal, consecration and amiability in working for God's purposes in the parish of St. Luke's that he showed.

Resolved, That a copy be sent to the widow and that this Resolution be printed in THE CHURCH NEWS.

REV. LEWIS SASSE,
Rector;
JOHN H. MITCHELL,
Accounting Warden;
GEORGE A. HILL,
Secretary;
JOHN B. CHAMBERS;
GEORGE GORE;
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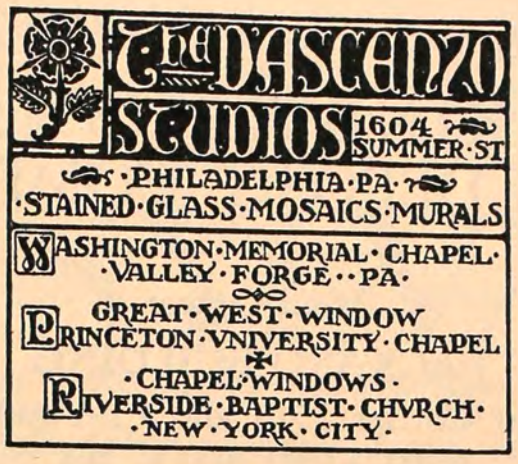

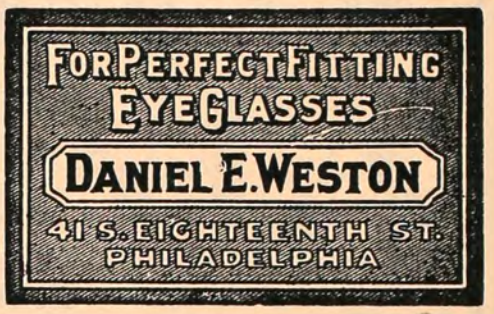

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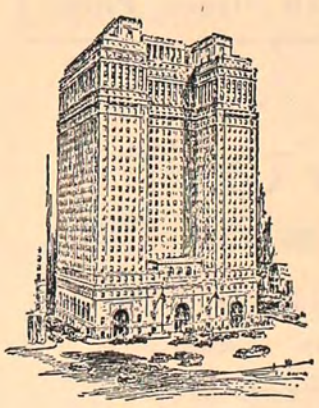

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